ZIONS HERALD

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Uncle Sam's New Look

It's gone with the horse and buggy ... the notion that Uncle Sam can live alone and like it. Two world wars have given him a new outlook. Today for his own security, Uncle Sam is concerned with the welfare of people everywhere. At home, he's making sure that all Americans... native and foreign born, Protestant, Catholic and Jewish, white and colored ... enjoy their rights to equal opportunity, to equal justice, to the equal exercise of citizenship without discrimination. Abroad, Uncle Sam is backing the same basic rights, working with the United Nations for an international Bill of Rights that will protect citizens of every land and block the moves of dictators and would be conquerers. Yes ... Uncle Sam looks to the U. N. as the great protector of human rights and peace. That's why he wants to make the U. N. a tower of strength. In this United Nations Week, Americans are proud of Uncle Sam's new look...

It's Styled For Peace!

OCTOBER 13, 1948

FROM COVER TO COVER

TODAY AND TOMORROW IN POSTWAR GERMANY, discussed by Dr. Herbert Gezork, professor at Andover-Newton Theological Seminary, who spent nearly two years in Germany on special service with the United States Military Government.

GENERAL ASSEMBLY OF THE UNITED NATIONS, excerpts from the memoranda of Dr. Walter W. Van Kirk, who is attending the Assembly as the accredited observer of the Federal Council of Churches.

IN OUR WORLD, the abstract of the address of Bishop G. Bromley Oxnam, delivered at the World Mission Assembly at Columbus, Ohio on Oct. 6th.

Plus another chapter of METHODIST PRONOUNCEMENTS COMPARED WITH POLITICAL PLATFORMS.

READERS WRITE

Between Two Worlds

When one remembers the intensive scholarship, the wide missionary fields of labor, and the world travel and conference experiences of Dr. John W. Burton, one looks for a significant utterance on world affairs from this Australian Methodist leader. Such is found in ZIONS HERALD of Sept. 8th, 15th, and 22nd. The article represents an address that was originally made before an Australian Methodist audience. It is entitled "Between Two Worlds."

Dr. Burton says some very harsh things about America. He labels the United States a dictatorship of big business, which denies the essential value of man as man, and offers no true freedom of that spirit which alone can make humanity great. For him, greed for wealth is a dominant factor in progress here. He is repelled by a large section of the American press, by derogatory remarks concerning England, and the desire on the part of some to bomb Russia. He thinks of America with her fleets of airplanes ready to carry atomic bombs to some other land.

To a large section of Americans such a summary of her ideals must be an anathema, and one wonders if there is not something of value to be found in this land that might soften such a picture. Is there no "Good Samaritan" attitude towards those of other lands for which the Americans might be given credit? I personally am wondering if ever the extravagance of speech and thought of the American people, expressed often by the superlative, is not more in the line of idealism than a certain type of humility that would tend to cut the fiber of successful endeavor. Should not love for others be equated with self love, in its highest essence?

I do think however, that the sections of this speech detrimental to America should be examined carefully, for they are the expression of an honest man from a land beyond our borders, and they give us an insight into the thoughts of other peoples concerning ourselves. Where there is smoke, there is often fire, and if this is the smoke, what must the fire be like? One must also realize that Dr. Burton is speaking in terms of stateism rather than of idealism when he offers his criticism of this country.

When the writer turns to Russia, he places her in practically the same category as the United States. He pleads for a world understanding of Russia's postwar condition, crippled through the loss of nearly eight million dead. However, he wishes that Russia might lift the iron curtain and make known her aims and difficulties.

He asks for the non-political interference of great countries in the lands belonging to minority groups. He refers to the failure of endeavors both in Western Europe and between England and her colonies to create blocs, but he speaks of England and believes that she is capable of spiritual and moral ascendency. War, if it comes, will be produced by mutual suspicions rather than by the clash of the two great powerful countries.

The outlook revealed above is pessimistic, but Dr. Burton has faith in the United Nations Organization. Members are facing their problems together, but the new organization must be allowed time to learn to walk. After enjoying some of the sessions, Dr. Burton dined with representatives from various lands. This eating and drinking together gave him a deeper understanding of the Christian Sacrament of the bread and wine against an international background.

The writer is high in his praises of The American Methodist Church, at least in its capacity for organization. He suggests that the Australian church should emulate her example.

He sees permanent hope for world union principally through Christianity. Faith is still the major issue of life, although the influence of the church is declining and its services ignored by both the working and the in lectual classes. He does not blame the chu people for this loss of spiritual power, rather the people's greed for money exe plified through various forms of gambli Religion is not the people's sedative; sport

The Christian church lies between a dy capitalism and a new unknown type of so order. Old church and Bible infallibili are dead or dying, but greatest of all th remains the authority of the Spirit blow "where it listeth." The outflow of the Ch tian spirit will produce the solution of wo problems whether they be international, nomic, or moral.

For me, progress comes not only throu agreement but through disagreement revea in all simplicity and in the hope that be understanding of one another's ideas will themselves tend to bring a closer friends The telling of the unacceptable someti borders on statesmanship. It is surely good politics. This is the type of writing Burton has produced. We should tell truth in love. I would be inclined to st those last two words more than the wr has. Personally, however, I like this kind writing that startles. I don't necessarily cept it because it has to pass the review stand of my background.

In the end, Dr. Burton's solution is "Ch or Chaos," and we as Christian leaders continually saying to our constituency, not "try Jesus?"

(Rev.) ALBERT W. JACKSO
Rockville, C

400 Not 40

Thank you for the article concerning meeting of the Board of Publication in current issue of ZIONS HERALD. I feel that your readers will be interested in report from the meeting of the Board Publication.

Sometimes figures do not appear jus one wants them to and in the article, second paragraph in the last column on 935, the statement is made that the Pub ing House appropriated $40,000 for the tired ministers of the church. This fi should read $400,000. I shall be gratefu you can find opportunity and space to the right figure before your readers, espec the retired preachers.

(Rev.) CHARLES A. BRITTON,
Nashville, T

SAVE THE DATE!

Wednesday, December 1st

ZIONS HERALD ANNUAL DINNER

DR. JOHN R. MOTT WILL SPEA

Today And Tomorrow In Postwar Germany

HERBERT GEZORK

s one compares conditions in postwar Germany as they : in 1945, immediately after the German defeat, with litions in 1948, more than three years later, one is im- iately impressed by the fact of how little the situation mproved during these three years. Of course, most of ubble of bombed houses that in 1945 was lying every- re in the streets, barring the way for pedestrians and has been cleared away. But most of the ruins are still ling as they were. Weeds are growing in and around . Only houses that were not too badly damaged by ombing raids are being restored. In many destroyed es little stores have been established on the first floor, makeshift roof overhead. Lack of building materials not permitted any large-scale rebuilding.

r more distressing is the physical condition of the Ger- people. This has rapidly deteriorated during these three years. In 1945 the Germans were still relatively fed, not according to American standards, of course, n comparison with many other Europeans. Since then y large part of the German population has had to live slow starvation diet averaging 1500 calories per day. rally the farmers were better off. Such people who had some trinkets, silverware, linen, or clothing that l be exchanged for food, have used them to increase rations. Throughout the years 1946 and 1947 one l see men, women, and children hiking across the tryside, trying to barter from the farmers food for last remaining valuables. Now that those last pos- ns are gone, nothing remains but to live on the ra- That now really means slowly dying of starvation. h conditions now are exceedingly poor. Tuberculosis ially has been spreading rapidly. In Berlin it is al- an exception if one comes across a family with chil- where there are not some or all of them tubercular. to that the poor housing conditions — on an average persons in one room — and you can easily see that any is rapidly degenerating into something like an ational slum of gigantic dimensions. During my two years in Germany, frequently I saw people ng in the streets. It was always a pathetic and heart- ing sight for me to see German men and women to find something eatable in the garbage cans of uses occupied by Military Government officials.

American might feel disposed to say, well, after all, ermans deserve punishment for all the sufferings aused to other people. But what of the little children vere not even born when Hitler led Germany? Ac- g to recent surveys in the city of Bremen, 40 per f all children under two years of age were found to ickets, and 26 per cent of all children under five had rickets. In one school in Hamburg among chil- ix years of age, half of all the girls never had had a 0 per cent of the boys and girls grew up without a ; 34 per cent belonged to families which had lost homes through bombings; and 38 per cent did not

rns photo

A German pastor's wife carefully measures out flour for adults and children at a center in the American zone of occupation. This flour was part of the shipments sent by the Mennonite Central Committee.

have a bed of their own, but slept on the floor, or had to share a bed with other children.

What of the moral conditions under such circumstances? Many people have apparently lost all moral convictions and restraints. That is partly a heritage of the nazi ideology when always might went before right, and arrogance and ruthlessness were glorified as the true characteristics of the master-race. To many people anything seems permissible that helps them to survive. The Berlin newspapers did not only publish daily columns giving the names of those who had been found, frozen or starved to death in their homes, but also murder columns reporting people who had been found murdered in the streets, in the ruins of houses, or in their own homes, often only to rob potatoes, some bread, or some shoes. So many families are broken, with about six million men gone of whom approximately four million were killed in the battles, bombings, and concentration camps, and two million are still prisoners of war who have not yet returned, most of them presumably still in Russia. Mothers have to work in offices or factories, or in clearing the rubble from the streets, and their children are left to themselves during the day. Thus many German youngsters, still in their teens, or even younger, have become accomplished thieves, robbing freight trains, warehouses, homes, and then bartering on the black market. In pre-war Germany, public life was remarkably free from graft and bribery. Now it is almost impossible to get anywhere without some kind of bribe, be it a few cigarettes or a little bread.

As far as the political thinking of the Germans is concerned, most of them are rather apathetic. Many say that they simply have neither time nor strength left to give to

political thought or activity. One thing is sure. Very few Germans have any liking for communism. They say they had one bitter taste of totalitarianism under Hitler and they have no longing whatever for the Moscow brand of dictatorship. At the same time, they are rather apathetic toward democracy. Perhaps it will take a generation until the Germans will really embrace democratic ideals. Their political future seems absolutely hopeless to them. They are aware that the Iron Curtain runs right through the middle of Germany, and that as long as the tensions between the Western Powers and Russia continue to exist, there will be no genuine rehabilitation of German life. Most Germans believe that eventually a war between the Western Powers and Russia will be inevitable. The more sensible among them shudder at the thought of it. They realize that in such a conflict Germany would be part of the battlefield and that the German people would be terribly crushed. But others — and there are many of them — feel that hardly anything can be worse than their present condition. The sympathy of most Germans lies with the Western Powers, and they hope that in the case of a victory over Russia, Germany would regain her lost territories in the East.

The fate of the 12 to 14 million of German expellees from Eastern Europe is particularly pathetic. Most of them had been farmers in East and West Prussia, in Czechoslovakia, Hungary and Poland. They were forced to leave their farms which often had been in the possession of their families for centuries. They were allowed to take with them only what they could carry in their hands, and were literally dumped in the already crowded sections of Western Germany. Here they are now, hopelessly milling around, hoping some day to be able to migrate to some country overseas. Unfortunately, since the doors of most of the countries in the New World are still closed to these people, and since they do not have any means by which to finance their immigration, they are becoming increasingly hopeless and apathetic.

Under these conditions what is the spiritual and religious life of the German people? For one thing, it cannot be said that there is a general mass-movement into the churches. There is an old German saying: "*Not lehrt beten,*" which means "Trouble teaches to Pray." That is hardly true in Germany today. For many people, probably the majority, God, Christ, the church seem hardly to have any meaning at all. Most of them nominally still belong to the former state churches; but they practically never attend services. One example: In Berlin a high Lutheran church official told me that in the district under his administration only about 1 per cent of the people who are nominally members of the Lutheran churches, actually attend the Sunday services or show some active interest in church life. One Sunday morning I observed that in one church which claimed about 6000 communicants exactly 12 persons participated in the Lord's Supper. Germany has become a pagan nation.

Perhaps it is good that the lines are now drawn clearly. For too long in the past the established churches have claimed a membership which existed only on paper. It will not be easy for these churches to look honestly i the face of facts. But sooner or later they will have to that. The day will come when the state will no lon subsidize these churches. The Free Church principle, which Baptists always have stood, will eventually be torious.

There are also many hopeful signs. On account of heroic resistance to nazism, the church in Germany gained in stature. It has not been forgotten among German people that of all the various institutions of pul life, such as political parties, cultural, institutions, unive ties, the press, etc. the Christian churches alone stood and defied the onslaught of nazi totalitarianism. T many people, and especially younger people looking fo philosophy, something to hold on to in turbulent times, turning toward the Christian faith. Here is a great portunity for the church.

It is deeply moving to observe the consecration and ea estness with which Christians in Germany now strive follow Christ. It surely is not easy to be a Christian in midst of such a brutal day to day struggle for surviva once participated in a conference of Christian young p ple of Berlin. Several hundred were present. For an tire day these young folk concentrated their discussion the Seventh Commandment: "Thou shalt not steal." T tried to discover what it meant to live as a Christian i society where it was almost impossible to survive physi ly without having dealings on the black market. They plied the parable of the Good Samaritan to their own uation, and agreed that it was not Christian to enjo food package from America while the next door ne bor's children were starving.

Many church buildings in the German cities have b wholly or partly destroyed by Allied bombing. Un great personal sacrifices members are trying to restore t sanctuaries. Several times, when I drove through the stu of Berlin in the evening, I saw little bands of people cl ing away rubble, cleaning bricks, beginning to reb with whatever materials were available. These people, l gard, exhausted from their day's work, spent their nings trying to re-establish their sanctuaries with their hands. I was present at the dedication service in one of Baptist churches in Berlin which had thus been resto I was moved almost to tears when I heard how the pe had brought their last valuables, wedding rings, trinl jewelry, to be used to buy all the necessary raw mate for the rebuilding of their church. Often it takes g ingenuity. In one case the minister pointed out the dows of his restored church. They were made of in merable little round pieces of glass of various colors, s fully cemented together. Proudly he told me that his ple had gathered several hundred broken wine and li bottles wherever they had found them. They had cu the bottoms of these bottles and thus used them for windows. Certainly, I thought, for once the devil has put to good use.

One of the greatest difficulties that the German chur face in their work is the severe shortage of paper. mans read avidly everything they can lay their hands

fore, this is a very opportune moment to use the d work for evangelistic purposes. But the paper ge does not permit the churches to make full use of ›portunity. Under these circumstances, very valuable nce can be rendered our German fellow Christians ›viding paper for printing purposes.

ıy friendly personal relations have been formed be- Germans and Americans who served and serve as ›ers of the occupation army or of Military Govern- Army chaplains have visited German churches, ıed in them, provided for Christmas parties in Ger- Sunday schools. The American community in Berlin, ting of only a few thousand American soldiers, of- and military government officials with their families ized last year a Community Chest in which over 0 were collected and used to buy shoes for German en in Berlin. Many American wives used all their time to organize kindergartens and youth clubs to he German children off the streets, to supplement rations with extra meals from American resources, › teach them Christian truths and democratic ways e. That has made a very deep impression upon the ts of these children, for they know only too well t is very different from the way in which the nazi ıerors dealt with the people they had subjected in years.

e one fact which has made perhaps the deepest im- on upon the German mind during these postwar is the magnificent way in which American and h Christians have tried through material help to stem de of misery among the German people. This is of e only a stop gap. You cannot keep a people of),000 from starving with CARE parcels, even with ands of them. Nevertheless many lives have actually saved by the gifts in clothing and food from Chris- outside of Germany. Again and again people have to me with tears in their eyes and have said, "That l which I received last winter, saved the life of my " It may seem fantastic to an American that a single food parcel can mean so much, but where one lives always on the sharp edge of famine, one parcel can actually mean the difference between life and death. Perhaps even greater is the spiritual significance of this work of Christian compassion. For many among the German people, and especially the Christians, are burdened with a deep sense of shame and guilt because of the terrible atrocities which the nazis committed all over Europe. Thus the hand of Christian fellowship, symbolized in these material gifts, and reaching across the gulf of resentment and bitterness by which the German people feel themselves isolated from the rest of the world, gladdens their hearts and strengthens their faith.

What of the future? Politically and economically it looks dark enough. Drained by two devastating world wars of the wealth accumulated by generations that had worked hard and lived thriftily, the Germans know that for decades they will be poor. The wiser ones among them also know that they are not going to play an important role in world politics any more. They have become a poor, helpless, buffer state between greater powers.

What will happen in the realm of the spirit? There exists at present a great spiritual vacuum in Germany. A superficial, conventional, merely outward piety has crumbled. The established churches, formerly regarded as pillars of society, the haven of a comfortable middle class, have lost their material security. The Christian faith is now confessed by a minority among the people. Communism is beckoning from the East, promising a new world, a utopia, calling for the fanatical allegiance of the young. Which will win the victory, the faith of Marx that declares material factors as the ultimate forces in human existence, or the faith of Christ, which proclaims the supremacy of spiritual forces? Might it not be that the church in Germany, stripped of all the paraphernalia of outward power and wealth, seemingly broken and poor, may be used again by its Divine Lord in a new way, and to proclaim His Kingdom to this new age? — Reprinted from *Missions*.

General Assembly Of The United Nations

Excerpts from memoranda prepared by the Rev. Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America. Dr. Van Kirk is attending the General Assembly as the accredited observer of the Federal Council.

e eyes of the world are fixed upon the Palais de lot, in Paris, where the General Assembly of the d Nations is in session. History will be made here. ill presently be determined whether the tensions ı currently threaten the peace are to be relaxed, or ıer the "cold war" is to be continued for an indefinite d.

e General Assembly got under way in an atmosphere ›e mingled with concern. There was hope that world c opinion would be able to crash through "iron ıns" and make articulate the desire of millions that y be found to establish an enduring peace. At the time, there was concern that the forces making for international disorder might get out of hand. The situation was admittedly critical. Count Bernadotte, United Nations Mediator for Palestine had been assassinated. The U. N. flag flew at half mast over the Palais de Chaillot. Negotiations in Moscow appeared to be stalemated. The "Battle of Berlin" was still in progress. Even as the assembly met there was violence in Paris precipitated by communists and the followers of General Charles de Gaulle.

As I sat in the assembly of the United Nations my mind went back to Amsterdam, where another and different kind of assembly had met a month earlier. It was there

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We Belong To Something Bigger

Last week your editor attended two significant meetings in Columbus, Ohio. The first gathering was of the five hundred and seventy district superintendents, representing every square foot of American soil served by The Methodist Church. The second meeting was the Foreign Missions Assembly under the auspices of the Foreign Missions Conference of North America. At first the words seemed like double-talk: domestic matters got all mixed up with foreign affairs; even on crowded elevators one would hear somebody chatting about happy associations he had had with somebody else in a concentration camp,—while in the other corner a Yankee would be asking a Southerner about the operations of the Dixicrats. The hotels of Columbus were terribly inadequate to meet the needs of the large numbers of people who were there, but they did not discriminate against Negroes, nor show any signs of being embarrassed by the large number of nationals from other countries. It was a crowded, but thoroughly congenial scene.

These people came to Columbus to co-operate. The Methodist meeting was a down-to-earth discussion of how to raise World Service giving by 33 and one-third per cent, and then have forty thousand Methodist churches take on additional giving to "specials." That term "specials" is horrible and some efficient mission board person should have thought up a better one, but it means the acceptance by a local church of a inite responsibility for a specific home or foreign sion project. Some of those projects require as l as ten dollars a year,—others are larger and may clude things like building a school, paying the sa of a doctor, or supplying tools for an agricultural sionary. The "specials" are not to be taken on u after a church has paid its full apportionment World Service giving so that the basic so-called "c tal investment" we already support through W Service will not be made to suffer.

Part of the Methodist Advance for Christ and Church involves a new venture in our church cir it is a thorough study of the needs of the world. D have been set to study specific things; the implicat of the World Council of Churches are to be caref observed by ministers and laymen. This first par the program is regarded to be essential because ch leaders know that there will not be a 33 and one-t per cent increase in World Service giving, or even "specials," until churchmen are made aware of needs of the world and the honest mission of church to those needs.

The Foreign Missions Assembly followed the nominational meeting and it immediately made ev body know that he belonged to something much ger than his own denomination. With Vera M. D of the Foreign Policy Association stating the natu the international picture, the assembly had its opened at once to the fact that the peace of the w will depend upon the technological skill of reli to improve human relations. Bishop Oxnam, in on the most masterful speeches of his career, gave a of implementation and tangibility to the theme, " Mission of the Church in Our World."

A Japanese minister from Hiroshima gave to presiding officer a gavel made from a tree burne the atom bomb that blew his school to bits, k eighteen of his faculty, and killed three hundred fifty of his students. In presenting the gavel he pressed the apologies of the Christians of Japan their inability to stop the war lords of Japan f their act of aggression against the United States. W a gavel made from a tree burned by our atom bo he expressed the thanks of the Japanese Christians all that America has done for them! It was dou talk to some who heard it; to others it was a v coming down from heaven.

With the Berlin crisis calling forth everybody's tention, it was right to be reminded that commun

ther centers of activity than in Berlin. Dr. Walter , although his thesis is bound to conclude that s not only inevitable but necessary, gave his usual counsel on the importance of China as a deter- ng factor in the future peace of the world. His ence was reluctant to accept all of the neat little lusions he made, but they were convinced that ingdom of God will not be built of brick build- but may be built in the hearts of men with ombs as sounding boards.

e Columbus meetings were under the spell of terdam. The chief spokesmen had all been to terdam for the meeting of the World Council of ches. They had a gleam in their eyes. Every time people spoke, it was increasingly obvious that erm "foreign missions" was completely silly and ly obsolete. One of the most immediate moves nprove public understanding of a world church t to be the abolition of the term "foreign mis- ." If these missionary leaders want churchmen come world-minded, then they ought to make ar that there are no foreigners in the kingdom od. There is still too much nationalism in our rican attitude of the world mission of the church. e courage of the Foreign Missions Conference in g up to international problems was encouraging. e same time it was distressing to see the anti- h attitude of some of the missionaries and staff le. The Arabs most certainly could get a blessing some of these people for the continuation of defiance of United Nations. The Jews, on the hand, who by the thousands seek to escape pean prejudice, were given the cold shoulder re- ng their hopes for entrance into Palestine. Their was not considered. On the positive side, the h policy in Indonesia was roundly condemned there was general agreement that national or h imperialism was not to be tolerated by Chris- people.

tie all of this determined Protestant advance to oal of "One World in Christ," the people at Co- us were united in believing that "Christians must serve the needs of all of God's men better than ommunists do, or else prepare to yield ground m. The issue is that clear." They are determined ristianize rural life and urban life with special- nd highly practical tools. They will continue to v Frank Laubach's pattern for literacy campaigns o provide Bibles for the millions of people who emanding copies. These leaders recognize a responsibility for the Christianizing of youth and student life and for a specific program for Christianizing home and family life. They will use radio and audio-visual aids to enable a wider hearing of the Christian gospel. In the fields there are too few workers, and at Columbus these Protestant leaders determined to recruit more missionaries and enlarge educational work throughout the world. More doctors are needed and more relief and rehabilitation projects are needed. They will acquaint churchmen with these needs so that the raising of funds for this vastly expanded program will not be a mere campaign, but a normal expression of all churchmen to build a good world.

The Dilemma Of Religious News

For the past several weeks a discussion in church circles has raged hot and cold on the recent nine column report of *Time* Magazine regarding the Amsterdam meeting of the World Council of Churches. Most of the comment against the report indicates that the *Time* reporter did not catch the meaning of the meeting; most of the comment favorable to the report is that the *Time* reporter interpreted Amsterdam from the standpoint of the man on the street and that he reported exactly what he saw.

This is a very old dilemma. It occurs in the Bible, especially in the differing accounts of the life and ministry of Jesus as shown in the four Gospels. It is generally agreed that reporters Matthew, Mark and Luke held quite strictly to a recording of what they saw, while reporter John wrote from an editorial point of view. Like most editors, John has suffered from this habit and Messrs. Matthew, Mark and Luke have enjoyed much more popularity.

The "man in the pew," or better still the "man on the street," must be served by religious journalism. He cannot be expected to understand theological differences particularly if he knows no theology. His point of view is not narrow because he does not appreciate the viewpoint of Barth versus Oxnam—he wouldn't be interested in the philosophical debate between Brightman and Lewis either! Probably Mr. Hypothetical Man-on-Street never heard of Barth, Oxnam, Brightman or Lewis. Nevertheless, it is the responsibility of the church to inform the secular world of the important news it is making. Religious journalism constantly finds itself in the midst of trying to write material so that everybody will understand what it is reporting.

General Assembly Of The U. N.

(Continued from page 965)

affirmed that God is Sovereign, that each state "must accept its responsibility under the governance of God, and its subordination to law within the Society of Nations." That section of the Amsterdam assembly which dealt with world problems declared that the churches "should support every effort to deal on a universal basis with the many specific questions of international concern which face mankind today, such as the use of atomic power, the multilateral reduction of armaments, and the provision of health services and food for all men. They should endeavor to secure that the United Nations be further developed to serve such purposes. They should insist that the domestic laws of each country conform to the principles of progressive international law, and they gratefully recognize that recent demands to formulate principles of human rights reflect a new sense of international responsibility for the rights and freedom of all men."

Here, at Paris, it will be seen to what extent the United Nations is able to fulfill the expectations of the churches represented at Amsterdam.

Nearly one hundred items are on the agenda of the Paris Assembly. The Russians are reported as having declined to present a single question for the assembly's discussions. This may or may not reflect a policy of gradual withdrawal from the United Nations. There is some speculation here as to the action of the Soviet Union if, in this as in past assemblies, that government is voted down on all important issues. I do not myself believe that Russia will take so drastic a step. But this is an unpredictable world.

The Christian community will be particularly interested in the assembly's action with respect to the proposed Declaration of Human Rights; the partition of Palestine and the problems raised by the murder of Count Bernadotte; the disposition of the Italian colonies and questions related to the on-going work of the Trusteeship Council; the veto; the Korean and Balkan disputes; the so-called "Little Assembly," the control of atomic energy; the Draft Convention on Genocide; the alleged mistreatment of Indians in the Union of South Africa; and refugees.

This is no time to despair of the United Nations. It is needful to be realistic but realism need not yield to pessimism. It is reassuring to know that as the assembly meets here in Paris, Christians the world over are fervently praying that divine guidance may be given the statesmen as they come to grips with issues of critical importance to the peoples of every land.

The General Debate

As I write, the general debate, with which each session of the General Assembly is opened, has just come to an end. While this debate was in progress the "Battle of Berlin" was shifted from Eastern Germany to the rostrum of the United Nations Security Council in the Palais de Chaillot. This battle, for the present at least, will be fought with forensic weapons, not with guns. Despite all of the dire predictions to the contrary, there is not going to be another war in the measurably near future. A s sequent memorandum will deal with certain phases of Berlin issue.

Meanwhile, it seems desirable to take stock of where are in the light of the general debate.

Marshall, Vishinsky And Bevin

The general debate provides an opportunity for delegates to clarify the policy of their respective gov ments vis-a-vis the United Nations. I sat through mos the speeches with the aid of the indispensable ear pho The multiple translation system makes intelligible listening to strange and unfamiliar tongues. It isn't various languages that cause confusion in the United tions. It is the ideas which these languages convey. If some method could be devised by which ideas coul welded into harmony.

All things considered, the general debate this yea in past years, was not of a kind to engender confid with respect to the peace. Happily for the U.N., the cisions of that body are seldom, if ever, influenced oratory. History is made not by what statesmen say by what they and their respective governments do. S action, in turn, is influenced by public opinion. Other the future would be dark indeed.

Many of the truly significant speeches of this y general debate were made by representatives of the sm powers. With no axe to grind save that of security, no cause to promote save that of concord, the delegat many of the lesser powers pointed unmistakably to causes of the cynicism and unrest of our contempo society. Their speeches were listened to with respect; forgotten. The temper of the General Assembly tu upon the speeches of three men: Marshall, Vishinsky Bevin. The reason for this is simple enough. Where, in Washington, Moscow and London, will the fate o future be determined?

I shall not summarize these three speeches. The and radio have dealt exhaustively with the subject m of these presentations. The following observations, ever, may help the reader to a better understandin what is happening here.

Secretary Of State Marshall

Secretary of State Marshall spoke with restraint moderation. He set forth principles, not programs. striking to observe to what extent the principles he e ciated are consistent with certain of the views espouse our American churches. While the war was still in gress, with Marshall in the thick of the fighting, churches of the United States were proclaiming man the principles embodied in the secretary's address.

As early as December 1942 the Commission on a and Durable Peace of the Federal Council of Chu set forth in its Statement of Guiding Principles matters as human rights and fundamental freedoms right of all men to pursue work of their own choo freedom of religious worship, of speech, assembly, an the press; the easing of social and economic tensions promotion of international trade; the raising of li standards; the settlement of international dispute

ful means; the economic and social development of ct and dependent peoples; and the international con- of military establishments. Anyone who studies hall's opening speech will be struck by the similarity e views he expressed to the propositions set forth by merican churches.

Deputy Foreign Minister Vishinsky

y hope that Secretary Marshall's moderate tone would choed by the Soviet spokesman was quickly dashed ground. Mr. Vishinsky ran true to form. He abused Western nations. He castigated those whom he de- ed as "war-mongers." He charged that the U.N. was used by the United States and Great Britain as a l to disguise preparations for an atomic war against a. Mr. Warren R. Austin of the United States delega- characterized the speech as "the same old stuff."

. Vishinsky's speech did have considerable propa- a value for the U.S.S.R. I refer particularly to the osal that present land, naval, and air forces be re- l by one-third during one year. Here was something ite, something concrete, something that the "man in treet" could understand. What the "man in the street" d not recall was that all efforts to achieve interna- l control of atomic energy and to arrive at agreed iples for the control of conventional armaments had to naught by reason of Soviet opposition during the two years. Mr. Vishinsky's disarmament proposal ed to offer hope to the average European who is sick tired of war and who drearily contemplates a future hich his country will be a battlefield in a war between and West.

Foreign Secretary Ernest Bevin

is speech was the big surprise of the general debate. s an exposition of Britain's evaluation of Soviet con- within the United Nations. He categorically denied Britain had aligned herself with other Western de- acies for the purpose of making war upon the Soviet n. He described Soviet non-co-operation with many e commissions and agencies instituted by the U.N. made direct reference to many of the points of the r Vishinsky speech. He spoke of the possible need andoning the effort to secure international co-opera- on the global scale envisaged in the United Nations, of operating within the more restricted framework of nal areas in quest of peace and security. "We must with whom we can agree," he said, "work with n we can work, understand and trust those who are ng to enter into trust and understanding with us." re was a meshing of arguments, pro and con, directly vithout high-sounding or confusing rhetoric, and the ral Assembly liked it.

A Propaganda Forum

atever the General Assembly may have been thought when this body was instituted at the San Francisco erence, it has become, in fact, a propaganda forum. , in the heart of Western Europe, where poverty and t abound, where fear grips the mind of the masses, e much of the rubble of the last war has not yet been d away, where men, women and children long for a day when they will be secure against war's alarm, here the spokesmen of Russia and of the Soviet satellite states have used the rostrum of the United Nations for undisguised propaganda purposes. It begins to appear that the United States and Britain, and other nations, too, would begin practicing the art of propaganda. However, the most effective propaganda, in the long run, is truth and the enunciation of principles predicated upon a reasoned setting forth of the moral essentials of world community.

In Our World

G. BROMLEY OXNAM

Democracy is never secure, when security is based on secrecy. When secrecy is identified with security, troublesome fact or tormenting failure is labeled "top secret," and the people are denied the information upon which intelligent consent depends. When information properly secret is sought not for national defense, but for political advantage, the so-called patriots endanger security.

When a nation is endangered by an ideology that seeks, by methods of infiltration and conspiracy, to seize power, the nation must take proper steps to protect itself and to insure its preservation; but it must be remembered that democracy is based upon consent, and that intelligent consent involves full acquaintance with the threat to security and also co-operation in setting up those practices within freedom that express justice and brotherhood, and thereby make democracy impregnable. There is always danger that officials will demand not only the secrecy necessary to defense against a potential enemy but the secrecy that will cover up their own short-comings. Furthermore, an uninformed people must be dragooned into action when danger threatens, but an informed people demand action to preserve their liberties, and gladly give of their sons and substance that freedom may survive. There is too much demand for secrecy in too many high places. It is truth, not silence, that will alert the American people, but it must be the truth, the whole truth, and nothing but the truth. Moulders of public opinion who lift incidents into issues, whip up hysteria in the name of patriotism, and appeal to passions, create an atmosphere in which war is taken for granted, and make doubly difficult the task of statesmen engaged in most delicate negotiations. Leaders find it dangerous to reveal the truth to the people because press, radio, and picture present but a partial view, and an uninformed or misinformed populace becomes inflamed and unready for constructive proposals.

The churches of the world have a religious obligation to play the white light of the moral law upon governments and parties, thereby bringing the practices of the servants of the people to the knowledge of the people and likewise to the bar of moral judgment.

The frankness of the leaders of the Air Force is to be commended because it creates confidence and conveys the facts essential to consent. Similar frankness relative to Near East policies will contribute to the consent in which true security lies and remove the necessity of some secrecy that smells more of oil than defense.

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Monday, Oct. 18th through Friday, Oct. 29th, at 8:10 a. m.

Oct. 18 — Dr. Robert M. Pierce, Parkway Methodist Church, Milton.

Oct. 19 — The Rev. Norman D. Goehring, rector, St. Michael's Church, Milton.

Oct. 20 — The Rev. Forest W. Howell, associate pastor, Central Methodist Church, Brockton.

Oct. 21 — The Rev. William Beach Miller, First Parish in Cambridge, Unitarian.

Oct. 22 — The Rev. Percy M. Hickox, St. John's Methodist Church, Dedham.

Oct. 25 — Representative of Community Fund.

Oct. 26 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Oct. 27 — The Rev. Richard E. Walker, Church of Christ, Malden.

Oct. 28 — Dr. Douglass C. Johnston, Central Baptist Church, Quincy.

Oct. 29 — The Rev. Francis C. Wilson, Methodist Church, West Roxbury.

Eisenhower Congratulates Bishop

At the fourth annual Wisconsin Methodist Laymen's Retreat at Oshkosh, Wis., the following congratulatory letter from President Dwight Eisenhower of Columbia University to Bishop H. Clifford Northcott was read: "Only today I heard of your election at the Jurisdictional Conference and your assignment as Bishop of the Methodist churches of Wisconsin. I hasten to add my congratulations and my best wishes to those of your many thousands of friends. I am sure that your long experience as a pastor and your activity in both the educational and civic field will redound to the spiritual, intellectual and social advancement of those you have been assigned to guide." Mrs. Northcott and Eisenhower were schoolmates and Bishop Northcott and the general have been good friends for many years.

The one hundredth anniversary of the Union Street Methodist Church, Schenectady, New York, was celebrated from Sept. 26th to Oct. 3rd, with a special centennial program. On Sunday, Sept. 26th, Bishop Lewis O. Hartman, retired, formerly resident in the Boston Area, delivered the address at the worship service, and Dr. William L. Stidger of Boston spoke at the evening service. Homecoming was celebrated on Wednesday, Sept. 29th, and at the anniversary banquet on Thursday, Dr. J. A. Dickmann of Cincinnati, Ohio, was the speaker. The final anniversary worship service on Sunday, Oct. 3rd, was addressed by Dr. Frank W. Bevan, superintendent of the Albany District of the Troy Conference.

Bishop Willis J. King, Monrovia, Liberia, recently had conferred upon him one of the highest Liberian decorations: "Grand Commander of the Order of the Star of Africa." The citation read in part: "In consideration of meritorious and distinguished services rendered to the Republic of Liberia." Upon his recent return to Monrovia, Bishop King performed the marriage ceremony of His Excellency, President W. V. S. Tubman to Miss Nettie Padmore. In Paris he had rendered a similar service in connection with the marriage of the Liberian minister to France.

On October 26th, Mrs. Ida May Grinnell, pictured above with her great, great granddaughter, Beverley Ann Bliven, will celebrate her ninetieth birthday. An active member of the Portsmouth, R. I. Methodist Church, she seldom misses the Sunday worship service, and is a regular attendant in the Woman's Bible Class of the church school. Mrs. Grinnell still sews, knits and does excellent fancy work, and is usually present at the W.S.C.S. meetings every Thursday from 10 to 3.

The 100th anniversary celebration of the Mathewson Street Methodist Church in Providence, R. I. will be held during the week of Oct. 17th to the 24th. At the Sunday morning worship service on the 17th, Bishop John Wesley Lord, resident in the Boston Area, will be the guest speaker. The anniversary banquet will be held on Thursday, the 21st, when the Rev. Dr. Ralph W. Sockman, minister of Christ Methodist Church in New York City, will speak. On Sunday, the 24th, Bishop Richard C. Raines, resident in the Indianapolis Area, former pastor at Mathewson Street Church, will return to deliver the sermon. The celebration will be climaxed on Sunday evening with a musical service under the direction of William Pickett, director of music and organist of the church.

The season's first meeting of the Boston-Lynn Districts' preachers will be held in Wesleyan Hall, 581 Boylston St., Boston 10:45 a. m. on Monday, Oct. 18th, wh Bishop John Wesley Lord will be the speak On Nov. 1st, the Rev. Dr. George A. Fall minister of Wesley Methodist Church, W cester, Mass., will speak.

Berea, Ohio, — Dr. D. Elton Trueblo recognized as one of the leading Qual writers, teachers and philosophers of tod will offer three lectures at Baldwin-Wall College, Monday, Oct. 25th. Dr. Trueblo will address the 14th annual Conference Preaching at 10:30 a. m. and 2 p. m. on "T Message for Our Time." This meeting w take place in the Old College Chapel Berea. At 8 p. m. that evening the Earlh college professor will speak at the layme rally in the auditorium of the Kulas Musi Arts building. This address will be open the public.

The Rev. Dr. F. Howard Callahan, m ister of the Church of St. Paul and St. A drew, New York City, will be heard ev Wednesday through October and Novem on the Mutual network's "Faith In C Times." Broadcast from 10:15 to 10:30, t program features a daily religious talk.

Bishop Hartman's Activities

Bishop Lewis O. Hartman, retired, form ly resident in the Boston Area, laid the corn stone of the new Methodist church in M chester, N. Y., at ceremonies held there Sunday afternoon, Oct. 10th. The Rev. E. Van Dyke, superintendent of the Gen District, also participated in the ceremo Mrs. John H. McCombe is pastor of church.

On Sunday morning, Oct. 17th, Bish Hartman will preach the 125th annivers sermon at the Methodist church in No Adams, Mass., were the Rev. Elmer N. Ha is pastor.

He will preach the Reformation Day s mon at a community service in which five Protestant churches of Newton, Ma will participate, at the First United Pres terian Church of that city, on Sunday mo ing, Oct. 31st.

During the second semester of the pres academic year at Boston University School Theology, beginning Jan. 27th, Bishop H man will teach a course on "Studies Ecumenical Christianity."

Bishop Hartman is also speaking this for the Board of Education, at six Metho regional conferences to be held in the inte of the Quadrennial Advance Program — Christ and His Church. These denom tional conferences are announced in con tion with the meetings of the Foreign M sions Program of Advance, in which 66 P estant denominations will take part. Bis Hartman's schedule follows: Boston, 19th; Albany, Oct. 21st; Rochester, Oct. 2 Harrisburg, Oct. 28th; Washington, N 4th; Pittsburgh, Nov. 9th.

Rev. H. Newton Clay, minister of the ıdale Methodist Church in Saugus, has moved with his family into the acquired parsonage at 35 Myrtle St.

seventy-fifth anniversary of the Beth- ethodist Church in East Rochester, N. s observed on Sunday, Oct. 10th, when v. J. Roy Dinsmore, pastor there from 3 and 1916-20 preached at the morning coming service. Bishop John Wesley resident in the Boston Area, spoke at ernoon anniversary service and dedica- f memorial windows. A reception and s held in the vestry at the close of this , at which wives of former pastors guests of honor. The Rev. C. M. Cook or of the church.

Springfield District Conference was on Sept. 21st in Trinity Methodist ı, Springfield, Mass., with 250 dele- in attendance. The afternoon speaker ıe Rev. R. S. Clemmons, secretary of adult work for the General Board of ion in Nashville, Tenn. Springfield t educational secretary, the Rev. Ralph ndall, announced district plans for the ; year. After the afternoon meeting, was presided over by District Superin- t Maurice L. Bullock, an informal on was held for Bishop and Mrs. John Lord. Following the reception came ni-annual Springfield District Fellow- inner, at which the Rev. Arthur Hop- of Greenfield, presided. Bishop Lord he evening address on the subject of New Crusade in Methodism." The was under the direction of Mr. and ohn T. Bone of Athol, Mass., well as the musical directors of the Laurel ıstitute.

rnor Ernest W. Gibson of Vermont, eorge W. Wriston of Albany, N. Y., -elected for three year terms as trustees en Mountain Junior College at Poult- ., at the annual meeting of the board tees. It was revealed at this meeting e college now has available $33,000 a new library building, and that actual construction may begin with- years. The board also voted to desig- resident Howard C. Ackley as ex-of- mber of all of the trustee committees.

tone Honored

than 200 employees of the Methodist ng House at Chicago honored Dr. . Stone at a testimonial dinner on th. A hand engraved citation and a volume of personal greetings from e present were presented to the re- ublishing agent. A bouquet of red as sent to Mrs. Stone, who was not attend. Dr. Roy L. Smith, new pub- agent, was master of ceremonies, and am of greeting was received from Pierce, publishing agent in Nashville.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, will be heard from coast to coast on the Columbia Church of the Air from 10 to 10:30 a. m., E.S.T., on Sunday, Oct. 31st. Since all Columbia Broadcasting stations do not carry the Church of the Air services, Methodists should find out from their local Columbia outlet whether it will carry this program. The broadcast will originate at Manchester, New Hampshire.

Golden Wedding Anniversary

Mr. and Mrs. Hartley Kennedy, devoted members of the Methodist Church in Richford, Vt., were the recipients of greetings and appropriate gifts from scores of friends in observance of their fiftieth wedding anniversary. A family reunion in honor of the event was held at the home of their son, Grant, who lives with his wife and three children in Colchester, Vt. The Kennedys also have two daughters, Marion, of Malden, Mass., and Mrs. Edward O'Gara of Johnson, Vt.

Mr. Kennedy came to Richford when he was three years old. For more than fifty years he has served as secretary and treasurer of the church school, and he has been absent only five Sundays during that time. He has been a member of the official board of the church, chairman of the finance committee, member of the committee on pastoral supply, secretary, director of the ushering, and he is now chairman of the stewards.

Mrs. Kennedy came to Richford at the time of her marriage in Sept. 1898. She has taught classes in the church school of all age groups under sixteen, serving for a number of years as superintendent of the primary department, and later as superintendent of the junior department.

Pre-Divinity Student Sentenced

Portland, Me. (RNS) — Ralph E. Cook, 19-year-old pre-divinity student at Earlham College, Richmond, Ind., was sentenced here to a two-year term for refusing to register for the peacetime draft.

Cook, son of the Rev. Lindley J. Cook, pastor of the Oak Street Friends Church here and field director of the Maine Council of Churches, was committed to the Cumberland County jail pending transfer to some Federal institution.

Federal Judge John D. Clifford, Jr., said his sentence on young Cook was the first passed under the Selective Service Act of 1948.

Judge Clifford said it was "quite irrelevant" that Cook was a pre-divinity student who would have been exempt from the draft, had he registered.

"The act of registration is the keystone of the system devised by Congress," the judge said. Judge Clifford also refused to accept a plea in Cook's behalf that the latter's refusal to register because of religious scruples be taken as an act of registration. This plea was made by Henry H. Perry, a retired Boston attorney who is a member of the Society of Friends.

Perry also asked a two-week continuance to allow him time to contact Gen. Lewis B. Hershey, Selective Service director. Perry said Gen. Hershey was "in favor of the idea of exempting young men with bona fide religious scruples from registration."

In a statement to the court made before he was sentenced, Cook declared:

"It is not right that I should accept an easy deferment when others do not, and I believe that registration is an integral part of war."

Dr. Albert Hallen

Funeral services for the Rev. Albert Hallen, who died on Sept. 17th, were conducted Sept. 20th at the Bethel Home, Ossining, New York, by the Revs. J. G. Johansson, J. A. Nyden, I. F. Pearson, E. T. Stromberg, C. F. Thornblade, and H. C. Wyman, all members of the former Eastern Swedish Conference.

Born Sept. 22, 1858, in Sweden, Albert Hallen graduated from the Boston University School of Theology, and was the highest ranking graduate in fifty years. After studies at Berlin University, he served for short periods of time as professor of Hebrew and Old Testament exegesis at Boston University, and as professor of mathematics at Baldwin College, Berea, Ohio. For three years he served as president of the Methodist School of Theology at Uppsala, Sweden.

In the pastorate, he served several churches in Michigan, California, and in the East where he was a member of the Eastern Swedish Conference, and was district superintendent for ten years. Retiring in 1925, he had the time to devote himself to continued studies in mathematics, physics, and astronomy.

For the last nine years, he and his wife, the former Louise Enequist of Sweden, have made their home at the Bethel Home, Ossining, New York. He leaves, besides his wife, one son, Dr. Herbert Hallen of Sweden, and one daughter, Mrs. Elsie Linn of Malden, Mass. The family lived in Malden for a quarter century.

He was buried at Mt. Kensico Cemetery near Ossining.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 24.

History In The Old Testament. I Kings 4:21-24.

A Glimpse at Old Testament History

Seventeen of the thirty-nine books of the Old Testament are history. They contain the main account of Jewish religious development as well as a narrative of the national life of the Hebrew people.

Hebrew history began with Abraham, for it was to him God said, "I will make of thee a great nation, and I will bless thee, and make thy name great."

The Hebrews began as a migrant people. They were first called Hebrews by the Canaanites. The name means "ones who have crossed over" and the reference is to the crossing of the Jordan River. They were also called Israelites because they were descendants of Jacob, to whom was given the name Israel, according to their tradition. Both these names merged into the later name Jews, a word that comes from "Judah," the land in which they lived.

Old Testament history may be divided into six parts: 1. From the beginning of creation to the flood. This period is called "the book of the generations of Adam," and covers around 2000 years. 2. From Noah to Abraham. This is the period covering the call of Abram to leave Haran and God's covenant with him. 3. From the time of Abraham to the exodus. 4. From the exodus to the crowning of Saul as the first king of Israel. 5. Israel's golden age. During this period Saul, David and Solomon created not merely a nation but a great Israelite empire. 6. The period during and following the Babylonian exile, which occured in 586 B. C.

Our lesson is taken from Israel's golden age. The opening verses tell the story in these words: "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life." But the sad story ends with this fatal statement, "And Solomon did evil in the sight of the Lord."

Modern Light on Hebrew History

In order to understand the marvelous record of Jewish history which was made in the beginning and brought down to us from the past, we must examine the process by which it was made and preserved. First came the events and their interpretations by the eye witnesses. Then came the word of mouth transmission which is called the "oral tradition." Then the words were set down on papyrus and written on walls of temples and caves and on tablets of stone.

English translations of the Old Testament are based on Hebrew and Greek manuscripts written two thousand years after the earliest parts were written in the original languages. The oldest existing manuscript of the Old Testament dates from the ninth century A. D.

Naturally errors crept into the process of copying and handing down the manuscripts which carried the holy scripture. God had to transmit his word through hun minds and hands and the miracle of all miracles is the curacy and validity of the Bible itself. The errors in t and copies of the scriptures have largely been correcte old codes like that of Hammurabi have been discove in the Bible lands.

The Bible tells the story of a nation in the midst many neighboring nations. The history of Judah's ne bors has been clarified by patient research and many cavations in the ruins of ancient civilizations which rounded the Hebrews. We now have an amazingly c and full picture of the world in which the Hebrews li and in all of this light from outside itself the Bible come to shine with a new splendor.

Lessons From Hebrew History

Let nobody think that the ancient Hebrew history no meaning to us. We cannot escape history, especi that of the Hebrews. Out of Israel's travail and nati eclipse came this terrible verdict "Righteousness exal a nation: but sin is a reproach to any people." And written in bold letters on history's pages that "Blesse the nation whose God is the Lord."

Due to many causes and for reasons far removed f the standard political speech or patriotic oration, this tion of ours stands today in an exalted place among nations of the earth. We can, if we are willing to pay top price, lead the world out of its spiritual and phy chaos. Into our hands God has put some mighty f of good and evil.

Before we get too proud of ourselves and boast much about our production lines and gaudy gadgets us look well to our morals. Some of the religion we is as powerless as a dead auto battery and as useless in affairs. What we do have in the way of religion is in mented by some futile institutions. We have passed many of the richest opportunities of service such as r labor, and business areas, and our national affairs largely in the hands of third rate politicians.

If anyone thinks this is an overstatement, let him re with the fact that right now we have more church m bers, drink more hard liquor, secure more divorces quake in more fear for our survival than at any tim our history.

Pure religion is still powerful and there is plenty available for our personal and national life. It is still sible to find God and worship Him in private and in lic. The heart of this nation is essentially sound, and are millions of good men and women in this country have not bowed the neck or the knees to Baal or to golden calf or graven image. The people want thi tion to do the right thing by other nations. By and we have not yet squandered our spiritual birthright the church is still ready at hand as an instrument of

Methodist Pronouncements Compared With Political Platforms

This article, which is appearing in serial form in consecutive issues of ZIONS HERALD, *may be secured in pamphlet form for 15 cents each or 10 for $1.00 from Mr. Eugene Seubert, 5802 Bartmer St., St. Louis, 12, Mo.*

\bbreviations used in this article are as follows:

Commission on World Peace	CWP
Crusade for New World Order	CNWO
Episcopal Address	EA
General Conference of 1948	GC
Social Creed	SC
Woman's Division of Christian Service	WDCS

SECTION IV

Democracy cannot tolerate two classes of citizenship."
mplete political, economic, and social equality, regard-
s of race, religion or national origin must be established.
f) Segregation must be abolished in the armed forces,
all public institutions, and in housing.
g) Legislation for a fair employment practices commit-
long overdue should be passed.
h) Anti-lynching legislation must be enacted to wipe
the worst blot on the American scene.
i) Naturalization rights should be granted to Japanese
migrants who have demonstrated their loyalty.
j) All forms of discriminating barriers against immi-
tion on grounds of race, color, or national origin must
abolished.
k) We guarantee the right to vote to many citizens
v robbed of suffrage.

One of the major distinctions between Socialists and
mmunists in all countries has been the tolerance of the
mer and the intolerance of the latter toward political
ponents. While both groups would aggressively promote
rights of minority racial groups, only the socialists
ve a strong record concerning the rights of minority
itical groups. In the United States Mr. Thomas has
honorable record of fighting for freedom of speech and
ief. Like Mr. Taylor he also has been arrested for "in-
rect" acts or speeches.

Communism

Communism is and will be a much discussed subject in
political campaign of 1948. It is an issue of some im-
tance, since our attitude toward the U.S.S.R. and com-
nism determines the degree of our military prepara-
ns, the character of our foreign policy, and the continu-
e of world peace. The Commission on World Peace
l in November, 1945, what is still true in 1948: "We
st do all we can, under God, to prevent another war,
owing that war at the atomic level might mean the re-
e of forces that would leave this earth as barren and
less as the moon."

There is need for the most earnest effort to promote
lerstanding and friendly relations between the U.S. and
ssia. . . . This is not a time for angry, irresponsible
ech or writing. It is a time for patient, persistent effort
find the answer to crucial international problems.
Friendship between the U.S. and Russia would hold the promise of security and peace for all mankind." CWP

"We affirm our conviction that war with Russia is neither imminent nor inevitable. . . . Our best ground of security is mutual understanding and tolerance of differing points of view. . . . The occasions for tension will largely be removed if the democratic peoples will make their political institutions so vigorous and life-giving that men everywhere will want them." CWP

"The church . . . must understand the dynamic challenge to our faith that lies in communism; but it must know that such a challenge cannot be driven back by bayonets." EA

"Communism takes root in the soil of poverty. Its germs lodge in empty stomachs." EA

"Communism cannot be conquered by force of arms." EA

"When we divorce ourselves from the commissar, we must not take a storm trooper to our breast." EA

"We must see to it that our action in Greece demonstrates that democracy offers the best way of life for the common people. This will involve our promoting agricultural and other economic reforms in Greece and Turkey. . . . Such a program is the only real defense against communism." WDCS

"We oppose the use of relief funds and the making of loans for the purpose of political war against the Soviet Union in Greece, Turkey, and the Near East; or for supervised training of armed forces in Greece and Turkey. However, we support: adequate appropriations for genuine relief. . . . United Nations supervision of the steps in economic rehabilitation." CWP

"We recognize the need of national defense. When nations rely primarily on military force, both the spiritual and economic foundations of peace are undermined. . . . Seven church-wide organizations of The Methodist Church . . . have declared their opposition to any system of peacetime universal military training. We reaffirm this stand." GC

"The draft (is) unnecessary and undesirable and an obstacle to world peace." WDCS

"We urge our respective governments to support a continuing process of negotiations on diplomatic high levels." GC

The approach of Methodism to communism is not one of fear or hatred, not one of unthinking identification of fascism and communism, not one of incitement against "atheistic communism" in its publications, not one of rapturous praise of the Soviet Union, not one of self-righteousness. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

Methodism seeks to demonstrate a spirit of understand-

ing relative to relations between the U.S.S.R. and the U.S.A. and to use a positive approach to communist teaching. It asks, "What is there in the experience of people which makes them want communism?" Our church finds that communism appeals to millions of people because it holds forth the hope of a more abundant life, the hope of equality of races, and the prospect of a world fellowship of nations.

For this reason the need of additional military preparation for America is slight, whereas the need of an adequate ideological offensive is urgent. Defense is less a matter of war planes than of removing prejudice suffered by the American Negro. Security is to be obtained by world organization rather than by unilateral action. Educational opportunities for all and full employment will give America more strength than peacetime universal military training.

Many persons may not perceive the extent to which communism also involves theoretical materialism, curtailment of freedom of speech, bitterness between classes, and excessive police action. Therefore, Methodists are called upon to meet more human needs more deeply than communists do, and to meet such needs both at home and abroad. A sound democracy and a true Christian faith are able to include men's economic needs, their spiritual needs, their freedoms and responsibilities, and their hopes for a new and peaceful world.

Early in 1948 Bishop G. Bromley Oxnam gave an address in which he said, "I believe because of our strength, we ought to invite Stalin to conference, sit at the table, and there seek to work out some understanding that will avert war. If he won't come here, let us go there. Strong men are unafraid of discourtesy."

The Democratic Party

"We condemn communism and other forms of totalitarianism. . . . We shall continue to build firm defenses against communism by strengthening the economic and social structure of our own democracy. We reiterate our pledge to expose and prosecute treasonable activities of anti-democratic and un-American organizations. . . . We shall continue vigorously to enforce the laws against subversive activities, observing at all times the constitutional guarantees which protect free speech, the free press, and honest political activity."

"Ours is the party under which were conceived the instruments for resisting communist aggression, and for rebuilding the economic strength of the democratic countries of Europe and Asia — the Truman doctrine and the Marshall plan. These are the materials with which we must build the peace."

"Under the leadership of President Truman our military departments have been united and our government organization for the national defense greatly strengthened. We pledge to maintain adequate military strength, based on these improvements, sufficient . . . to defend our national interests and to bolster those free nations resisting communist aggression." (Platform of 1948)

The Republican Party

"We shall erect our foreign policy on the basis of friend ly firmness which welcomes co-operation but spurns ap peasement."

"Under a Republican administration all foreign com mitments shall be made public and subject to constitu tional ratification. . . . In all of these things we shall pr marily consult the national security and welfare of ou own United States."

"We pledge a vigorous enforcement of existing law against communists and the enactment of such new legis lation as may be necessary to . . . defeat their objective o establishing here a godless dictatorship controlled fro abroad."

"In the past 18 months the Republican Congress . . made a record of solid achievement: . . . unification of th armed services . . . a military manpower law enacted."

"We propose the maintenance of armed services for ai land, and sea to a degree which will insure our nation security. . . . We favor sustained effective action to procu sufficient man power for the services, recognizing th American principle that every citizen has an obligation o service to his country." (Platform of 1948)

The ideas and acts of the two major parties do not coi cide with those of The Methodist Church. Since Roos velt's death Mr. Truman and the Democrats have tende to say, "We hate communism and fear the Soviet Union The Republicans have replied, "But we hated them fir and repudiate Roosevelt's policy of appeasement." Bot parties consider that the primary means by which th United States should diminish communist influence is b military power and posture. Upon hearing Mr. Truman plea to Congress for universal peace-time military trainin a temporary draft, and the Marshall Plan, a German refu gee observed, "Fear and hatred of communism forme the popular driving motivation for Germany's rearm ment during the thirties. On the basis of these feelin Hitler was able to invade the Soviet Union in 1941."

Although Senator Taft has been a strong opponent universal military training, at the end of the spring sessio he helped to obtain approval for a modified draft an generally has favored a larger air force. Since 1945 R publician chairmen of both military services committe have worked hard for U.M.T. and increased billions f arms. Mr. Dewey urged U.M.T. at the last America Legion national convention and Governor Warren "r luctantly" approved of the draft, saying that he woul have preferred U.M.T. History will record that the 80 Congress was a Congress in which both Republicans an Democrats pushed this country far along the road fascistic militarism.

Both parties believe that men of military experien can make the right decisions in diplomacy, the social orde and international affairs. Senator Vandenberg's Sena resolution, which makes possible a military parallel E.R.P. was approved by most Senators of both parties an signed by the President. Whereas The Methodist Churc makes a changed social order and the extension of huma

oms the primary approach to communism, the major es make it secondary. About $14,000,000,000 have appropriated for military purposes for the fiscal year 48-1949, but $6,000,000,000 were allocated for a pro- of foreign economic assistance — and this latter would have been less had Republican John Taber of House Appropriations Committee had his way. The ation of the 80th Congress was strikingly deficient e points of civil rights, housing, and price control.

his Chicago speech of June 5, 1948, Mr. Truman ed Methodist statements by saying:

"If some of our people do not have proper medical e, or opportunity for a good education, or ade- ate assistance in time of sickness or unemploy- nt, or old age, that is an invitation to commu- m. Communism succeeds only when there is akness or misery or despair. It cannot succeed in trong and healthy society."

e admire these thoughts and recall with apprecia- the report of the Committee on Civil Rights, yet the nan record is that communism on a world scale first be met by arms and secondly by greater per- and social freedoms.

e General Conference urged continued diplomatic ssions with the U.S.S.R., but Stalin's acceptance of assador Smith's offer was judged insincere, "a d hook," by both Democratic and Republican lead-

The Progressive Party

asic to the organization of world peace is a return e purpose of Franklin Roosevelt to seek areas of national agreement rather than disagreement. . . . ace is to be achieved, capitalist U.S. and communist a must establish good relations and work together."

he Progressive Party believes that . . . only by pre- ng liberty and by planning an abundant life for all ve eliminate the sources of world conflict."

ne Progressive Party demands negotiation and dis- on with the Soviet Union to find areas of agreement n the peace."

e demand the repudiation of the Truman Doctrine n end to military and economic intervention in sup- of the reactionary and fascist regimes in China, e, Turkey, the Middle East, and Latin America."

e call for the abandonment of military bases de- d to encircle and intimidate other nations. . . . These ures will express the American people's determina- o avoid provocation and aggression. They will be ontribution to the reduction of mistrust and the on of a general atmosphere in which peace can be shed."

e Progressive Party calls for the repeal of the peace- draft and the rejection of universal military train- Ve call for the immediate cessation of the piling up nament expenditures beyond reasonable peacetime ements or national defense." (Platform of 1948)

attitude of the Progressive Party toward commu- is in sharp contrast to that of the older parties. Early in 1946 Mr. Wallace began to challenge the "dangerous defeatist attitude" in the President's cabinet and was expelled therefrom. He believes that "peace is the most important problem facing the world today." Like the prophets of the Old Testament, he emphasizes penitence on the part of his own nation: How would Americans feel if another nation had atomic bombs, 10,000 mile bombers, a mammoth navy, and air bases close to our boundaries? If it is right for us to control and fortify the Panama Zone, is it not proper for Russia to wish influence in the Dardanelles? Would it not be best to internationalize all vital waterways?

The Progressives are strongly against universal military training and consider our "excessive expenses for military purposes" harmful to our domestic economy and our influence for peace in the world. They would refuse to militarize Latin American nations by our arms. They would make loans to the Soviet Union with as much willingness as they would assist Great Britain.

In the spring of 1948 when the American government was embarrassed by the willingness of Stalin to carry on conversations, Mr. Wallace established contact with the Kremlin by an open letter, which listed six suggestions for concord: common reduction of armaments, cessation of export of weapons by any nation, resumption of unrestricted trade between the U.S.A. and the U.S.S.R., free movement of citizens and students between and within the two countries, free exchange of scientific information, and the re-establishment of a United Nations relief agency.

"Is not Mr. Wallace a communist?" His background and character are definitely grounded in the Christian faith and American ways of life. An interview with him published in the Christmas number of the *Christian Advocate,* 1942, contained the following remarks:

> "When Henry Wallace first came to Washington some years ago the label-pasters . . . were nonplused; . . . the fact that he . . . neither drinks nor smokes nor swears, and has an aversion for off-color stories baffled them no end. . . . Mr. Wallace reaches for his Bible, lying close at hand on his desk. With the certainty of a man walking familiar paths, he opens the Book and readily turns up passage after passage, reading some, quoting more from memory. 'The very core of the Hebrew and Christian faith,' he says, 'is the sacredness of the human soul. . . . I am especially fond of Amos. He was the first insurgent with the common man's practical attention to specific wrongs.'"

(To be concluded next week)

STEWARDSHIP

ELIZABETH MAE CROSBY

I have a stewardship in God's domain,
A sacred trust to be employed with care;
The world is His and all that it sustains,
But He has loaned to me a golden share,
And if with wisdom I use it aright
And as He will instruct me if I ask,
Then I shall be a faithful steward in His sight
And find my work to be a gladsome, pleasant task.

Washington Diary

Samuel W. Irwin

The Iron Curtain

The one-time heads of the Yugoslav Embassy in Washington have held rather tenaciously to the idea that the Tito break from the solid Cominform front was only a feint, harboring hope of some aid from the Marshall help plan. It would appear now, however, that Tito's stand was a genuine one and his motive was the forwarding of the internal interests of his country. Few will doubt that Tito's modified communism is still of the substantial essence, but it is just here that a wise diplomacy on our part might serve to aid in bringing the Yugoslavian government into some closer understanding with the western nations and perhaps be of real service to the Yugoslav peasant people.

The peasant is industrious, strong-headed, and wary of intrusions upon his traditional modes and personal rights. Tito has evidently discovered that socialization of the red type can go no farther. A little country (Serbia proper) that paid homage for over 500 years to the anniversary of their own defeat by the overwhelming Turks on the field of Kossova, is not easily lured into authoritarian subservience of the Iron Curtain style. Each Serb cultivates his small farm, sometimes most fertile, sometimes terraced and rocky — for himself and the family community. He delights in his geese, his cows and his pigs. A religious group that taught that the eating of pork was not biblical was able to make no headway. In the towns of northern Yugoslavia today, separate herdsmen take their charges out early in the morning to three segregated community pastures for the geese, pigs, and cows. At night they all return, unchaperoned, to their individual domiciles.

To one's interpretation of recent events in Yugoslavia, with all that is noted above, one other factor enters into the new up-surge of independent thinking in Yugoslavian higher circles. This stems in a considerable measure from the felicitous visit, with the forthright face to face conferences of the Protestant churchmen who went from the U.S.A. to see, to counsel, and to pray. The Yugoslav Embassy here expresses sincere appreciation of the group's report and of the value of the churchmen's visit.

Democracy Growing Up

Henry Wallace got through his southern political tour with only a few wild throws by some rather ill-mannered whites and with no racial flare-up what-so-ever. It is one comforting sign, perhaps of a slowly evolving maturity. Then the recent irresponsible testimony from the visa division of the Department of State, spread on the air and in the press, relating to U.N. employees as floating in with communist propaganda from abroad, met with a severe rebuke from a three man commission appointed by Secretary Marshall to review the affair. (Sen. Revercomb, (R.) W. Va., who is interested in immigration matters, declares against the findings and emphasizes again he is against any amendment of the D. P. Bill, though both President Truman and Mr. Dewey counsel corrections in the legislation.) Yet perhaps the fever heat of August has receded even in our excitable Washington breasts.

Since the special session of the 80th Congress, prophets and politicians have been propagandizing the Capital with warnings of hidden enemies now operating in the Federal Government. It is a little saddening if true, but the government in Washington still lives. Summer time D. C. and her tourists sit through the "revelations" of little black truths and little white lies, swallow any emotional upheavals, yawn resignedly and go on out. It is said that Empedocles the philosopher, hoping to sustain his slipping reputation as a prophet, went secretly to the crater of Mt. Etna and plunged in. His devotees would surely infer that he had been translated. But the citizens finding a shoe "casually ejected by the volcano," concluded their prophet had not been borne bodily up to heaven. After the November elections, many cast off shoes may be identified, and the voices of the prophets of deadly dangers be muted — but democracy will go on, and no doubt take its "isms" in its stride. (We might only insist that lines of any foreign seductive doctrines be cut at our shores.)

Some day we may look with quiet retrospect upon these new flaming investigations as on school boys in a mock trial, or like obsolete flesh-tearing dinosaurs moving in the wrong geological age.

Is the Public Indifferent?

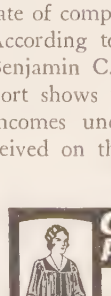
One can easily dig up little slants on current economics, or on legislative efforts of the 80th Congress. It is all not too consoling. The July issue of the *President's Council of Economics* reports that the increase in the annual rate of corporation profits, after taxes, in the first quarter of this year was 62.1 per cent greater than the increase in the annual rate of compensation of employees since 1939. According to the People's Lobby economist, Benjamin C. Marsh, the Treasury Dep't. report shows that the 38 million people with incomes under $3000 dollars annually, received on the average only 17 dollars from dividends and interest, while the 71 perso with incomes of over 1 million dollars the same year, received besides, an avera of $751,211 dollars from dividends and i terest. Dr. Bowne might say that one ca not divide poverty and sickness on the ave age and lessen them.

Congressman Leo Allen, (R.) Ill., chairm of the important Rules Committee in t House, declared concerning recent legislati accomplishments: "There was but little u finished business left over by the 80th Co gress. It is like the farmer's wife; she does ever quite finish her work, but she picks and goes to town. Congress just picked and went." Senator Elbert D. Thomas (D of Utah insists: "It is beyond my comprehe sion how the Republican Party can possib rationalize its record of negation, obstructio and retrogression. The election of 19 where only 39 per cent of the eligible vot went to the polls, was not a mandate but default."

Senator Capper (R.) Kansas, retiring de of the Senate, takes a farewell swing at t vulnerable jaw of the Interstate and Forei Commerce Committee of the Senate on failure to act on his alcoholic beverages vertising bill. He does it by reading into *Congressional Record* an article by a dist guished magazine editor. "Today the bo of the 80th Congress is closed," writes editor, "and tomorrow history will record answer, weighed in the balance and fou wanting. . . . It was computed that the sp sors of Senator Capper's bill represented million of the adult population. . . . The famous imposition upon the church and stinent population (the committee did even vote on the bill) is a part of the reco

Amsterdam and the Congo examined.

Communism and capitalism both go drubbing at Amsterdam. (Moscow no d enjoyed the capitalism part.) No one spoken out before in gentle circles so roun on the demerits of free enterprise. Poss many had thought, for fear of the Un-Am ican Committee, but it was with evident light that the churchmen could stand on soil of brave old Orange-Nassau and la on to Moscow unafraid. It seemed it with equal relish that they defined the ure of the Lords of Creation, as the late fessor Charles A. Beard and his wife M would say. (Unfortunate it was that in ested hands seized the wires to cable rem strance.) Even the *Washington Post,* usu a fair referee, commented for Amsterda consumption: "In raising economic st men to knock down, the churchmen the impression that they wish to stay a the battle instead of joining it." Many hea minds would have enjoyed the gauntlet as it was into the face of a fumbling, i world, without any amendment to lig the shock. Edna St. Vincent Millay, in verses more than a decade ago, let the c fall. She permitted the stockbroker, st



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against regimentation, to shriek, "Cul- and grace, and all the things I cared for lly divided among the mob! This is the for the proud to take his pride by the . . . this is the time for the individual, ne, to lock himself in his room . . . and t over with." Then she allowed the com- ist to as fiercely retort, "You, an in- lual? You, you regimented mouse? Mah- gg, cross-word, anagram, . . . bridge, on, contract, regimented mouse! Why, re so accustomed to being flanked to right left by people just like yourself, that if should ever step aside you wouldn't l up!" But the cables don't allow talk like at Amsterdam. Let the world perish er than face its illness!

ie Un-American Committee, according to gressman McDowell (R.) Pa., is to track n first, a report that an international p of scientists plans to build a Palomar e Belgian Congo, and second, to find out re the money is coming from. One dis- inating commentator suggests this may ie beginning of world government, be- ing in the Congo, operated by the Amer- Committee.

mbrant's Urge

a "inner urge" drove Rembrandt, the Dutch painter of the 17th century, to uce hundreds of Biblical pictures — de- the fact that there was little demand eligious art in Calvinist Holland.

is is the conclusion of Professor Jakob nberg, Curator of Prints at the Fogg Museum of Harvard University, after a ng study of Rembrandt's life and work. a two-volume study of "Rembrandt," published by the Harvard University , Professor Rosenberg reports that the Dutch artist gave the world 850 rep- tations of Biblical scenes during the e of his lifetime. These included paint- etchings and drawings.

nong Rembrandt's 160 paintings of s from the Old and New Testaments monumental works as the "Blinding amson," "Jacob Blessing the Sons of h" and "The Return of the Prodigal His 80 Biblical etchings also contained -scale works of outstanding power and rtance, such as his "Hundred Guilder " and the "Three Crosses." In addition, brandt left more than 600 drawings of al subjects.

nbrandt's interest in Biblical subjects ly manifested the artist's inner urge to deal constantly and intensely with religious subjects of the most varied sort," Professor Rosenberg reports.

Convincing proof of this is found in the fact that, although the market value of drawings was negligible in Rembrandt's time, the Dutch master made more than 600 drawings of religious subjects alone.

In accord with the Calvinist tenor of his times, Rembrandt did not attempt to represent God's actions in his paintings. With very few exceptions, he did not give form to God the Almighty, Professor Rosenberg says.

"In the representations of his favorite characters of the Old Testament in moments of contact with the Divine, God's angel messengers appear though He does not. When Rembrandt turned to the New Testament, on the other hand, he dealt largely with the figure of Christ himself, and here he endeavored to combine the human and the divine in his characterization."

Rembrandt brought a new and deeper spirit to the painting of religious scenes than his predecessors or his contemporaries had achieved, Professor Rosenberg says. The others stressed the outward, physical manifestations of religious emotion, through gestures and facial expression. "But Rembrandt, with his insight into the nature of true experience, found the means to express the inward response in its full range and intensity." As an adequate setting for his Biblical scenes, Rembrandt created an atmosphere of stillness and mystery; whereas other painters had employed a "showy and theatrical manner."

Rembrandt's Christianity, as expressed in his paintings, was broad and evangelical, says Professor Rosenberg. "Certain fundamental notions such as 'humility' and 'suffering' he suggests with unparalleled depth of vision and power of expression. He fully expressed "the Biblical humility which throws man wholly upon God's mercy." In this, adds the scholar, he was "completely at variance with the classic emphasis upon human strength and self-reliance."

"Rembrandt's conception of God conforms to the Biblical concept of an all-embracing character," Professor Rosenberg concludes. "But the indisputable center of his religious world is the figure of Christ as the bearer of divine compassion and mercy. Christ, as Rembrandt conceives Him, is first of all the Teacher and the Bringer of salvation."

Professor Rosenberg's "Rembrandt" discusses the master's development in every category of his art — portraiture, landscape and genre — as well as his position in 17th century art and culture. But the book makes clear that Rembrandt's work culminates in his religious creations.

The text, in Volume I, is illustrated in Volume II by 281 gravure reproductions of Rembrandt's paintings, etchings and drawings, arranged in unorthodox and stimulating order.

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Distinguished Speakers At Social Action Conference

Plans have been completed for the two day Conference on Social Action, to be held at Copley Methodist Church, Boston, October 29-30, Friday and Saturday. The theme of the conference is to be "The Christian As World Citizen," and distinguished speakers have agreed to speak on various phases of the theme.

The conference will begin on Friday, October 29, at 2 o'clock, when the Rev. Arthur Hopkinson, of Greenfield, will lead in an opening worship service, which will be followed by introductory remarks from the presiding chairman, Professor Edgar S. Brightman, of Boston University. An address, "The Contemporary World in Review," will be given by Mr. Edwin D. Canham, editor of the *Christian Science Monitor,* providing delegates with an over-all picture of the crisis in international relations. Miss Doris Dennison, of the Adult Department, General Board of Education, will present "Methodism's Answer to the World Crisis."

The evening speaker will be Professor Henry J. Cadbury, of Harvard Divinity School, whose topic will be, "The Christian Basis for World Citizenship." The evening program will conclude with discussion groups on the addresses given during the day.

The Saturday program will begin at 9:30 o'clock. After devotions and presentation of literature and resource materials, Dr. Allen Knight Chalmers, of Boston University School of Theology, will make practical application of the conference ideas through a discussion of the topic, "Making the Local Church Social Action and World Peace Committee An Effective Force."

After luncheon, an assembly and summary by the presiding chairman, will bring the conference to a close at 2 o'clock.

Groups which are participating in the sponsorship of the conference are the Board of Education, Commission on Social Ethics and World Peace, Woman's Society of Christian Service, and the Board of Missions, of the New England Annual Conference.

Reservations are now being received by Edith M. Jordan, conference executive secretary of Christian education. Those planning to attend should write her at 109 Salem Street, Wakefield. Laymen of the churches are especially invited to attend.

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Amish Farmers Jailed

SOMERSET, Pa. (RNS) — Because of their religious tenets, which exclude "higher education," four Amish farmers were sentenced to serve five-day jail sentences here. They were thrown into prison for refusing to send their children under 15 years of age, to public high school.

The action was taken after the Elk Lick Township school board refused to issue attendance waivers for the Amish children. The four—Enos Mast, Amos Yoder, Jonas Petersheim and Menno Brenneman—declined to pay a fine of $5 each and costs imposed by Justice of the Peace Clarence Maust in Salisbury. Instead they went to jail.

A fifth defendent paid the fine and costs. All were charged with violating the Pennsylvania School Code.

Rebuke Chicago Tribune

CHICAGO (RNS) — A resolution rebuking the *Chicago Tribune* for an editorial which denounced the communism-capitalism report of the First Assembly of the World Council of Churches was adopted unanimously here by the Chicago Methodist Ministers Association.

"We repudiate the *Tribune* idea," the ministers stated, "that would confine the work of the religious leader to the matter of guidance regarding the life-to-come; that moral judgments concerning the world in which people live and suffer are not to be his concern.

"Where are the people to look for moral leadership? To the editorial columns of the *Chicago Tribune?* We confess that through the years we have found little help in that direction."

The World Council report which the *Tribune* denounced was critical of both communism and laissez-faire capitalism and asserted that both systems had made promises neither could redeem.

Meanwhile, at a meeting of clergymen of the Church Federation of Greater Chicago, Dr. Charles Clayton Morrison, editor-emeritus of *The Christian Century,* also criticized the report, which he described as "overloaded with communist sympathy." He predicted that the report would be "an embarrassment to the Christian churches for many years to come."

Dr. Morrison charged the World Council group that drafted the report with having only mild disapproval of the communist ideology and of not realizing that "communism is no longer just a book by Marx, but a living, vicious totalitarian evil."

Dr. Paul G. Macy, director of the World Council's mid-west region, who also attended the meeting, defended the report. He said that while it decried excessive capitalism, it also was thorough in its refutation of communism.

"Just because the report did not indulge in the virulent and hysterical words of much of our secular press does not mean that it is sympathetic to communism," he said.

Jones Claims 99 Per Cent

PROVIDENCE, R. I. (RNS) — Dr. E. Stanley Jones, evangelist, said here he met such an encouraging response on his second crusade for a United Church of America during September that a national convention to promote the federal church union plan will be held next fall.

He said next year's convention would be preliminary to calling a constitutional convention to effect an organization.

Summarizing the results of his second crusade in an interview, Dr. Jones said: "The response this year was far greater than last year when 30 cities were visited. People are beginning to see that you can have union now under the federal union plan. Where they understand the plan, they have responded almost 100 per cent."

Audiences he addressed were not asked to vote, he said, but in some cases demands for a vote were made from the floor.

"When votes were taken," he said, "the number favoring federal union was 99.9 per cent.

"In San Antonio, Texas, only 10 of the audience of 4,500 opposed the plan; in Houston, two opposed out of 3,000; at Champaign, Ill., two out of 2,800 were opposed; and in Louisville, Ky., three opposed it out of 2,000."

One remarkable aspect of the crusade, he said, is that "though we are presenting a most controversial subject to the churches — church union — we have not left behind any controversy or split condition."

"The plan could have split wide open every group to which it has been presented," he said, "but this has not occurred. It has be healing."

Returning to Cincinnati, Ohio, where spoke a year ago, Dr. Jones found an ev greater response, he said.

"There the people are going out to get majority of local Christians to sign cards co mitting them to federal union.

"We do not say that the people of t country are clamoring for union," he add "but we do say that where they understa federal union as a possibility they are taki it 99 per cent and with enthusiasm.

On A Wide Circuit

W. W. Reid

Comic Books

Some of my neighbors — especially a gro of mothers' clubs — are up in arms over t sale in local paper stores and elsewhere of called comic books that are considered "i moral," "poisonous to young minds," a "productive of juvenile delinquency." Th are threatening to go into the courts and to stop both the printing and sale of t "literature." (To the courts, I suppose, w rush all those who see in such a movemen violation of the freedom of the press!)

A literary friend of mine says that situation with comic books is far worse th that during the last century when chu and society generally rose to denounce a wipe out the dime novel. "The dime nov he says, "was moral and clean; it may h been exciting, even hair-raising, but th was no filth in the great bulk of it. T comic book *can* be decent and educatio and I have seen some of them recently.

My neighbors say that they have evide that certain comics have incited to cri even to murders; while they have led to of delinquency among youth who try imitate the "fantastic exploits" of the allege comic characters.

I have seen in my local newspaper and books continuing comic strips that have m impressions day after day upon child mi that a Chinese is a cunning, crafty deci and knave; that Japanese were born treac ous villains; that Negroes were inferior, be derided, and had no sense of responsibil to say nothing of the hero gunman, the cr who always gets away, the two-gunned ri of the cattle country to whom a human seems of no greater value than the life o steer. And I have seen mothers buy s stuff for pre-school children! Of what va are the Ten Commandments or the ethic

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e and classroom if this is the diet fed thful minds by our "artists?"

is reported that American youth — and e Americans not so youthful — consume 00,000 comic books per year, and a large entage of newspapers print them too. Of se, not all are immoral — some are ly a waste of time that might be spent profitable reading. But there is enough social, if not crime-suggesting, concepts he bulk that it has become a major rican problem. It affects every home — it joins certain movies in negating the ings of the church and of the school.

ow long will we let commercial greed de as worthy of the freedom accorded legitimate press? How long will we let poison slowly counteract the efforts of nt, and teacher, and pastor? Perhaps r communities should join my neighbors eeing what the law can do about it, if writers and publishers cannot clean house selves.

e Homemaker's Corner

. Harry A. Burnham

ber Singers

is corner never lets October pass with- paying tribute to two October poets.

a farm two miles east of Hudson, igan, Will Carleton was born, October 1845. And eight years later, in Green- Indiana, James Whitcomb Riley's birth ed October 7th as a day which his would later celebrate every year.

ese two mid-western poets contributed to the sweetness and wholesomeness ome life. It has been said that Will ton's poem, "Over the Hill to the Poor e" shamed many men who had allowed parents to climb that hill in those days or houses, and that many of those old e were given homes and good care with children because of the appeal of those .

"Gone with a Handsomer Man" al- brings laughs whenever it is read, be- it seems so ridiculous that a husband become so nearly insane over a joking when his wife had simply gone out her brother. "It jest shows," said one rmer, "that you hadn't orter to git red- d 'till you know what yer a talking ."

edict of the state legislature, Will Carle- poems will be read in the schools of gan on October 21st.

es Whitcomb Riley is one of the few whose birth anniversary was observed state while he was still alive.

ana still honors him. His modest home ckerbie Street, in Indianapolis is vis- y many admirers every year.

a tender tribute, read over again "That weetheart of Mine" and tell your chil- ome of the delightful verses, such as dy, Mr. Hop Toad, Howdy Do?"

Worcester Meeting

Arthur W. Newcomb

The Worcester District Conference was held Sept. 20th at Wesley Church, Worcester, Mass. Devotions were led by the district superintendent, Dr. Francis Taylor, and the business session was called to order at 3 p. m. The report for the Board of Missions was given by the Rev. William Nordos who spoke on the coming Missionary Advance conference to be held in Boston on Oct. 19th and 20th. The district W.S.C.S. work was outlined by the president of that group, Miss Nellie Weston. The district secretary for evangelism, the Rev. Ernest Case, brought the plans of the board for a visitation program and school of evangelism to be conducted throughout the conference in Nov. Dr. George Heath reported on Pension Progress and announced the need for every church to observe Veterans of the Cross Sunday during the early fall period. The enthusiastic report on Lay Activities was given by Farnham B. Goulding.

The need for greater emphasis on leadership training in the work of Christian education was the theme of a report given by the district director of Christian education, the Rev. Arthur W. Newcomb. Miss Edith Jordan, the conference executive secretary of Christian education, addressed the meeting and announced the plans of the board. Dr. Robert Clemmons of the General Board of Education spoke on the work of bringing adults into the church school program.

The afternoon session was brought to a climax by an inspiring address given by Dr. George Fallon on "Amsterdam Observations." Dr. Fallon related his experiences at the World Council session from which he had just returned.

Following the afternoon session, a reception was held in honor of Bishop and Mrs. John Wesley Lord.

Dinner was served by the women of Wesley Church, after which Dr. Taylor presented Bishop Lord who addressed the conference on the plans of the church, "Advance for Christ and His Church." Bishop Lord stated: 'The years of the Crusade have helped us to discover what potential we have. Why stop?" The bishop pointed out the fact that there would be appropriate expressional activity for each phase of the new program of advance which seeks to help us grow in our understanding and work for our faith, our church, our ministry, and our mission.

Catholic Comments On Assembly

Budapest (RNS) — A detailed and sympathetic analysis of the World Council of Churches First Assembly at Amsterdam, Holland, was made here in an article published by Uj Ember (New Man), weekly organ of Hungarian Catholic Action.

Written by Alexandra Halasz, one of Uj Ember's regular women contributors, the article stressed that the World Council has carefully avoided the danger of seeming to be a kind of "superchurch," and is satisfied with "the strengthening of brotherly relations between its member churches."

The article declared, however, that the Amsterdam Assembly did not succeed in bringing nearer the goal of church union by eliminating the differences of various dogmas.

"This is unthinkable without, or more correctly, outside, the Roman Catholic Church," it said.

The Bishop At Aquidneck

Bishop and Mrs. John Wesley Lord unquestionably won the hearts and loyalty of "Aquidneck Island" Methodists on their first visit to Newport, R. I. and historic St. Paul's Church. The congregations of the Middletown, Portsmouth, and Calvary churches united with St. Paul's in a most cordial reception to our new bishop and his wife.

An informal reception was held in the vestry of St. Paul's with the local pastors and their wives, Dr. and Mrs. Story, the Rev. and Mrs. S. Raymond Luthy, and the Rev. and Mrs. Dale White receiving with Bishop and Mrs. Lord. Hosts and hostesses from the four churches included Dr. and Mrs. J. Rice Moody, Mr. and Mrs. Gardner Ferrent, Mrs. Henry Fletcher, and Mr. John Earle from St. Paul's; Mr. Carl A. S. Anderson, Mr. Frank Jennings, and Mr. Eugene Blomberg from Calvary; Mrs. Philip Lyon, Mr. William Schwarz, and Mr. Charles Potter from Middletown; and Mrs. William Taylor and Mr. Robert Chappell from Portsmouth. General arrangements were in charge of Mr. John L. Owens.

Following the reception, a service was held in St. Paul's beautiful colonial sanctuary. Dr. Story, Mr. Luthy, and Mr. White brought welcome and greetings from their people, and Miss Martha Butler, contralto, sang the "Lord's Prayer."

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New Mexico Case Opens

SANTA FE, N. M. (RNS) — Hearings in a suit to bar garbed Roman Catholic nuns and priests from teaching in New Mexico public schools got under way here before District Judge E. T. Hensley of Portales.

Among the first to testify in the case, brought by a group of Protestants, were three nun-teachers. They admitted to the court that catechism is taught in tax-supported schools in Carrizozo, Socorro and Belen, that prayers are said in these schools, and that religious pictures adorn classroom walls.

Sister Theodorette, principal of the Santa Rita grade school at Carrizozo, testified that catechism was taught from 8:30 a. m. to 9 a. m. daily. Classes officially begin at 9 a. m.

Sister John Ellen, first grade teacher at Mount Carmel School, Socorro, told the court that she also taught catechism in the same half-hour. She added that she gave instruction in her nun's habit and in a "private" room decorated with religious pictures.

Substantially the same testimony was offered by Sister Mary Loretto Omler, fifth grade teacher in St. Mary's School, Belen. Although she taught catechism, she said, the instruction was given in a building owned by the parish church.

Another witness, Adelino Sanchez, superintendent of municipal schools at Belen, declared it was necessary to have St. Mary's Parochial School in the Belen public school system in order to accommodate the school-age population.

Hromadka Assures Czechs

PRAGUE (RNS) — Dr. Josef Hromadka, dean of the John Hus Faculty in Prague, declared in an interview here that the newly-constituted World Council of Churches is "not going to be used as a weapon against Communist-dominated countries." The Czech churchman was a delegate to the recent First Assembly of the World Council at Amsterdam, Holland.

"From our point of view," he said, "this is of great importance, because there are numerous attempts being made to impose on the World Council of Churches religious sanction for a crusade against the East."

Declaring that the principle of non-interference with member churches had been established in the World Council, Dr. Hromadka said that delegates at the Amsterdam Assembly had recognized that revolutionary changes are taking place in the social structure and that it is impossible to stop them.

Churchmen Who Would Bar Atheists

WASHINGTON, D. C. (RNS) — Churchmen who would bar atheists from expressing their views over the radio were charged here with contradicting the principles of American government.

The Rev. A. Powell Davies, pastor of All Souls' Unitarian Church, assailed the report made by a Congressional committee which branded a 1946 decision of the Federal Communications Commission as "dangerous and mischievous."

Known as the Scott decision, the FCC view had been interpreted in some quarters as a ruling that time on the air must be give to atheists to reply to religious broadcasts.

"Unfortunately," Mr. Davies said, "th hierarchy of some of our churches seem ve unsure of themselves."

Decrying opposition of the churches grant a "say" to those who disbelieve, M Davies maintained that to hold such a pos tion was to oppose the "principles of Ame ican government."

"We must face atheism and face it squar ly," he continued, "not only on the radi but in the market place, the street, the churc the home and in our hearts and minds.

"I say in serene confidence that religio faith has nothing to fear whenever it stan and fights, but everything to fear when runs away."

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Rees States His Case

Statement By Congressman Edward H. Rees (R., Kans.), Regarding a Ruling Of The Federal Communications Commission Allowing Atheists Broadcasting Facilities.

A decision of the Federal Communicatio Commission that a radio station is in dang of losing its license unless it makes tim available to atheists is, in my judgment, dangerous one.

The ruling of the commission was ma under the guise that it followed the Consti tional provisions guaranteeing free speech the citizens of our country. While it is tr that our precious liberties include freed of speech and freedom to worship as we fit, I do not believe that these rights just a government agency allowing a radio bro cast of slanderous statements regarding Creator.

By virtue of its regulatory authority o broadcasting, the FCC might have more pr erly denied the air waves to those who ri cule and condemn the ethical, moral, spirit and religious standards accepted by the pe ple of the United States and upon which democratic institutions are based.

The so-called "liberal" and left-wing mi in Washington, who have attempted, duri recent years, to subjugate our economy a institutions to their bureaucratic will, c not enter upon this field without incurr the righteous anger of every God-fear man, woman and child in the United Sta

If the FCC allows its decision to sta without modification, it runs the risk of nouncing to the world that the United St Government aids the ridicule of its Christ democratic principles through its own ag cies. I do not believe any federal age wants to find itself in that position.

The point where the liberties of all of are in danger is when unlimited license given a small minority to educate the yo of our country in beliefs completely foreig the truth of our democratic principles.

The commission decision points out fact that the First Amendment guarantees ligious freedom and free speech, and

say: "Freedom of religious belief neces- carries with it freedom of disbelief, e freedom of speech means freedom to s disbeliefs as well as beliefs." On the of this reasoning, one could say that the free speech guarantee, one could revolution to overthrow our govern-

FCC classifies Christian beliefs as those on "popularity or public acceptance of eas." In making such absurd statements, mmission is far afield, and is attempt- run the gauntlet between the wrath of ians and a strange foreign liberalism followers seem to be ever-present in overnment.

commission uses the Biblical prophecy lse Prophets" to justify granting free o atheists on the grounds that unless ar them, there is danger that their ideas e accepted. This kind of reverse reas- is conspicuous in the commission's de-

ould appear that the guarantee of our tution of "freedom of religion" is be- anged by this decision to be interpreted eedom from religion." There is a big nce.

se who have analyzed the commission's n believe that it is ambiguous and clarification. The licensing power of Federal Communications Commission l not be used to grant radio time to s and others who are intent upon de- g the institutions which have had such portant part in building our nation.

ing a Kick Out Of Life

am L. Stidger

guess is that most of us, from time to have looked back into the past and re- ered when, as small town or farm boys, ught eggs for our mothers for a penny milk at five cents a quart, apples at nts a peck, butter at ten cents a pound, ave wished for the good old days when conomic system was really working.

ently I have been reading "House Di- by Ben Ames Williams, which tells some of the hardships that the South hen meat cost ten dollars a pound, a f flour cost $200.00 in Richmond, and you had to pay $500.00 for a keg of It seemed to them that the economic could be improved a little.

a threats of inflation just around the , with a presidential election right on us, the necessity of feeding the world doors, and all of the uncertainty and which usually agitates people who are burdened beyond their desires, with state, and national politicians being night be called "free and easy" with oney, and with taxes going up like jet sion planes, it is refreshing and helps get more out of life, and to bring a e into the situation, when we read uib:

"When the white man discovered this country, the Indians were running it. There were no taxes and no national debt. The women did all the work. And the white men thought they could improve on a system like that."

Scandinavian Methodists

Oslo (RNS) — Plans for co-ordinating mission work in Scandinavia were approved by the Central Conference of The Methodist Church in Northern Europe which met at Bergen.

The conference also voted to establish a college for Methodist youth from the four Scandinavian countries, which will be located in Norway.

In a special message to the conference, Dr. Theodor Arvidson, Bishop of The Methodist Church in Northern Europe, declared that a "secularized age" has brought new tasks to the church.

"The educational Christianity that the Scandinavian churches developed is not enough," he said. "We have to consider the so-called Christian countries of the North as mission fields, if we are to save the people from the menace of secularism."

Miscellaneous Advertisements

FOR SALE — Two aluminum Communion trays, with fifty glasses. $6.00. Write W. S. Smith, Nobscot, Framingham, Mass.

ORGAN FOR SALE — Removal caused by remodeling. Made by Johnson and Sons, Westfield, Mass. Electric blower included. For information write, First Methodist Church, 41 Exchange St., Milford, Mass.

CHRISTMAS CARDS—Make $50.00 selling 100 boxes of Christmas cards (21 for $1.00). Also Religious, All-Occasion (25 and 50 for $1.00), with name imprinted. FREE SAMPLES. 42 additional items. Prize and Floral Notes on Approval. Write Atlantic Card Company, North Abington, Massachusetts.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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FOLDING CHAIRS—Brand new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Rules On Women Ministers

Vancouver, B. C. (RNS)—New rules governing the admission of women candidates to the ministry of the United Church of Canada were adopted here by the denomination's General Council. They will have the effect of screening candidates more carefully and eliminating those emotionally unstable or about to become mothers.

The principal new regulations follow:

(1) No woman unable or unwilling to "give herself wholly" to the work of the ministry may be recommended for ordination.

(2) Before ordination a woman candidate must produce a medical certificate which shall indicate the physician's judgment "as to the emotional stability of the applicant to make those necessary social adjustments which the office and the work of the ministry require."

(3) A married woman minister, settled on a pastoral charge, when with child, shall ask leave of absence or resign her pastoral charge. In case she resigns, her name is to be retained on the roll so that when family circumstances permit, and she desires to do so, she may again take appointment as a minister.

(4) Women candidates would be "sympathetically and critically" examined by members of their own sex who are members of the presbytery committee on education and students.

(5) A deaconess or woman worker who desires to become a minister is to seek the judgment of the training school, board, or department which she serves.

Dr. Gordon Sisco, who presented the recommendations, made in a report submitted by a special commission, declared that "women should not enter the ministry unless they are content to be celibates."

Shortage Of Church Musicians

Providence, R. I. (RNS) — The shortage of trained church musicians in Rhode Island has become so acute that the state chapter of the American Guild of Organists has been receiving an average of five appeals a week during the past year for help in filling vacancies.

This situation was revealed when the chapter's executive committee voted to maintain a list of organists available on a permanent or temporary basis. The list will be furnished, with no recommendations, to churches which have no organist.

The shortage stems from the low pay offered by most churches, according to Hollis E. Grant, dean of the chapter and organist at St. Stephen's Episcopal Church.

"Current salaries are no inducement for musicians to enter the church field with the amount of time involved in study, preparation and actual service playing," he said. "In many instances the pay offered is not enough to cover the cost of study."

Israel Statement On Bernadotte Plan

Statement of Dr. Abba Hillel Silver, chairman of the American Section of the Jewish Agency

The tragic assassination of Count Bernadotte by outlaws, and the feeling of condemnation which it has universally aroused, are being used by the enemies of Israel as an opportunity to cripple the Jewish State, if they cannot destroy it altogether, by drastically constricting it in size and depriving it of its necessary natural resources. They seek to do this under the slogan that Count Bernadotte's recommendations must be adopted and effectuated in full as a monument to his memory and in the claimed interest of "peace."

These recommendations, which Count Bernadotte himself admitted in his report were not within his province as mediator to make, require calm analysis in order to understand how disastrous their implementation would be for the Jewish cause in Palestine and the State of Israel.

The first recommendation to be noted is that the Negev, consisting of two-thirds of the State of Israel as set up in the Resolution of the General Assembly of the United Nations on November 29, 1947, should be torn away from Israel and handed over to the invading Arab States, preferably Trans-Jordan. The Jewish State, whose total area under the November 29 Resolution is only 5,770 square miles, is thus to be further reduced in size by no less than 3,750 square miles; while a mere 400 square miles of rocky and hilly Western Galilee is to be added to it in compensation.

Moreover, the territory thus proposed to be taken away from Israel is practically empty of inhabitants because of lack of water, although it can be made habitable by costly and extensive irrigation works which the Jews alone are ready to undertake and finance. It provides the only available land reserve for the expected and necessary large Jewish immigration into Israel; the rest of Israel, as well as Western Galilee, being already thickly inhabited. If the Negev should now be lost to Israel, it would be condemned to continuing sterility as a desert, just as is the vast and empty area of the largest part of Trans-Jordan; and for the same reason, namely, Arab apathy. The Jewish plan for its irrigation and development would be aborted, and the capacity of the truncated remnant of Israel to absorb new immigrants would be greatly reduced. In this way, the persistent objective of the enemies of Israel, which has ever been to prevent or severely limit Jewish immigration into Palestine, would be achieved.

Nor is this the only disastrous effect which the implementation of this recommendation would have. Three other highly important effects should be noted:

1. The Negev includes the southern and more than half of the western shores of the Dead Sea and provides the only access of the State of Israel to the waters and minerals of that sea; the rest of the shore of the sea being outside the boundaries of Israel and mostly in Trans-Jordan. So important to the life and development of Israel was free access to and the right to extract and exploit these minerals deemed to be by the General Assembly of the United Nations, that the Assembly by its November, 1947 Resolution actually included within the State of Israel even more of the shore area of the Dead Sea than was recommended by its Special Committee on Palestine. These minerals, in fact, constitute perhaps the only reserve of valuable minerals available to Israel. Millions of Jewish capital have already been sunk in the building of plants both at the northern and southern ends of the Dead Sea for the extraction of these minerals. Competent experts are agreed that these minerals can form the basis of a varied and highly skilled chemical industry in Israel for the benefit not only of its inhabitants but of the world at large. The proposal now is to make all this impossible and to turn the whole of the Dead Sea with its minerals over to the Arab States.

2. The territory in question gives the State of Israel access to and a part of the shore of the Gulf of Akaba on the Red Sea and thus renders possible the development there of an Israeli port to serve the commerce of Israel with the Far East and Africa, without the necessity of routing such commerce through the British controlled Suez Canal with its heavy tolls. The excision of this territory from Israel renders this prospect hopeless.

3. There are well-founded reports to the effect that the territory in question contains valuable deposits of oil. This is perhaps the real reason why it is now proposed to take this territory away from Israel and hand it over to a puppet of Britain. But this oil constitutes the only reserve of fuel for the industrialized State of Israel which must otherwise depend for oil upon the mercy of the British-Arab production in Iraq and the very high prices charged to Israel for such oil as it may be allowed to have from such production.

The Control Of Jerusalem

Another recommendation of Count Bernadotte deserving special notice relates to Jerusalem. The recommendation is that Jerusalem with its besieged 90,000 Jews should be put under United Nations control without any corridor connecting it with Israel. The November, 1947 Resolution of the General Assembly likewise proposed to put Jerusalem under United Nations control. But this was on the supposition that the Arabs would respect the decision of the Assembly and Jerusalem live.

Events, however, have proved that this pectation was and is illusory. Jerusalem wantonly attacked by the Arab States w British supplied bombs and artillery imme ately after the British withdrew from Pa tine on May 15,1948, despite the United tions Resolution, and has been under si and attack ever since. Its water and food s plies have been cut off. The Jews have tained thousands of casualties in defense the beautiful city which they have built which contains not only their most sac shrines, but their great university, their pitals and other educational and philanthro institutions. The heroism of the Jews of usalem, men, women and even children al in the face of the murderous Arab att constitutes an epic by itself.

Now it is proposed to turn these peo after all their sacrifices and privations, o to the mercy of the Arab invaders; for t is what Count Bernadotte's recommenda amounts to. The Arabs can no more be pected to respect the nominal "control" the United Nations over Jerusalem in future than they have respected it heretof The world must still remember the outr of the destruction of the pumping statio Latrun, which provided Jerusalem w water, at a time when that pumping sta was officially under United Nations su vision and after the Arabs had specifi agreed to the resumption of its opera under the so-called truce; and only cently the press carried news of the brutal sault upon a convoy from Tel Aviv to usalem under United Nations auspices by Legionaires of the Trans-Jordan Leg which convoy was proceeding under the press agreement of the Arabs under the tr

It is inconceivable that the Jews of usalem and Israel will ever again consent leave Jerusalem in the midst of a hos Arab sea, unconnected with Israel and w no greater security for their lives and pr erty than would be involved in the nomi "control" of the United Nations.

It is interesting to note the reasons gi by Count Bernadotte for his devastat recommendations. He says in his report t "it cannot be ignored that the vast differe between now and last November (the time the General Assembly Resolution) is tha war has been started and stopped and t in the intervening months, decisive eve have occurred." But this war was unquest ably started by the Arab States surround Palestine, six of whom are members of United Nations, in open and proclaimed fiance of the United Nations and its Res tion. If this war has now been stopped to extent, it has been by Jewish valor and h ism, and not by anything that the mediato the United Nations have done. The combi armies of the invading Arab States, wh the United States, through its representat

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nded as aggressors in the Security of the United Nations, have been back by the embattled Jews and have, been saved from complete rout only very timely "truce" which the Se- Council imposed on July 15.

ems now, however, that either as a for their aggression or to compensate or their unexpected defeat, the State l is to be dismembered and two-thirds erritory and practically all its mineral given to the aggressors. While the Jerusalem, with its overwhelmingly population and great Jewish institu- to be turned over to the mercies of ounding Arabs while under nominal Nations "control."

t Bernadotte recommends this treat- f Jerusalem because "of its religious ernational significance." But it had the gnificance on June 27th of this year e proposed that Jerusalem should be over completely to the Arab State of ordan. He then apparently believed international significance should be n in favor of the Arabs. It was only became evident that the Jews would the carrying out of his recommenda- June 27th by force of arms that the new recommendation was advanced. amounts in effect to the same thing ld recommendation, and the Jews are s ready to defend themselves against y force of arms.

lines in Religion

ekly roundup of religious news as ed by Dr. J. Edward Carothers, er of Calvary Methodist Church, Albany, N. Y.

urning cross of the Ku Klux Klan n seen on the streets of several towns gia recently. The ministers of Val- Georgia issued a stout condemnation act that a cross had been burned in ro district of their town. They said, isgraceful scenes are becoming com- various parts of the state, even to the f seeking to intimidate our leaders r learning." Evidently this last refer- s to some type of situation not openly to in the news dispatches.

anta, the Georgia Council of Church were aroused to ask that a law be which would make it illegal to burn They declared that "the burning of is a desecration of the universally ac- ymbol of love and mercy."

hurch women also urged that the ers of Georgia launch a campaign to the people as to the un-American f such acts as the burning of the cross r terrorisms which often accompany onstration at the time of the burning.

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tuation connected with religious ed- in the schools still commands the Champaign, Illinois the official decision of the Supreme Court has finally trickled down to the local level and this week the judge ordered no religious classes in the school building. However, he said nothing about the released time plan.

The state of West Virginia has heard a signal to go ahead on the released time program, and the seventh year of religious education on school time but within the walls of church or synagogue has begun in New York City. About 120,000 students are enrolled there.

In New Mexico the court is hearing the case of whether persons wearing special ecclesiastical garb shall be allowed to teach in the schools. North Dakota recently voted to prohibit special garb in the public schools. The New Mexico hearings have had the sidelight discussion of whether religious instruction before and after school hours has been a violation of the constitution. Thirty schools of the state of New Mexico will be involved one way or another in the final court decision.

The trend toward church unity is increasing in its velocity and in its depth. Dr. E. Stanley Jones says that 99 per cent of the people who know about his federal union of the churches plan are in favor of it. He is currently on a speaking tour and has taken votes in numerous cities where the size of the audience has been numbered in terms of thousands.

The Northern Baptists and the Disciples of Christ have resumed their negotiations leading toward union of the two branches which would result in a single church with more than three million members.

One committee spokesman *expressed* the hope that the union could be accomplished within another year.

A survey of the city of Pittsburgh reveals that while 95 per cent of the people of that city have a religious preference, only 65 per cent have a religious affiliation. The authors of the report conclude that many of those who are not in the church are not to be regarded as unbelievers, but only as being either unresponsive or neglected.

The Protestant Episcopal Church has big hopes for its radio venture in which the religious importance of certain scenes of great plays will be broadcast. Regarded as an effort to reach some of the seventy millions in America who are without church or synagogue, the radio programs are expected to awaken a new feeling of appreciation for the religious life which can be achieved within the formal and official membership in a religious group. The program will be heard over a nation-wide network.

In Canada the charge was made by a spokesman of the United Church that private radio stations were restricting religious programs on Sunday, and that agreement seems to have been quietly made to promote those restrictions in all of the privately owned stations. It was said that the Canadian Broadcasting Company, which is a government owned network, has been most generous in its provision of time on Sunday.

The great interdenominational call for advance in the total program of the Christian church is being heard all over the nation. At the present time the plans for a regional meeting of church leaders in Albany have been completed. On October 21st and 22nd it is expected that three thousand, five hundred delegates will crowd into the city to hear details of the interdenominational plan.

During the daytime, the denominations will meet to work out their own plans. Each evening they will gather together to hear discussion of how their plans are being geared together at the top level of purpose and application.

The church could have decided to enter into a post-war retirement, but the decision has been made to Advance — and this advance will call for about twice as many dollars and twice as many people as the church now has, to put into the redemption of the world.

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